

ECLECTIC REVIEW,

FOR APRIL 1829.

- Art. I. 1. *Gibbon's History of the Decline and Fall of the Roman Empire*: for the Use of Families and young Persons. Reprinted from the Original Text, with the careful Omission of all Passages of an Irreligious or Immoral Tendency. By Thomas Bowdler, Esq., F.R.S. S.A. Editor of the Family Shakspeare. In five Volumes, 8vo. Price 3*l.* 3*s.* London, 1826.
2. *The History of the Rise and Early Progress of Christianity*: comprising an Inquiry into its true Character and Design. By the Rev. Samuel Hinds, M.A., of Queen's College, and Vice Principal of St. Alban's Hall, Oxford. 2 Vols. 8vo. pp. xxiv, 746. London, 1828.

IT was the peculiar happiness of the Editor of the first of these publications, 'to accomplish, during the latter part of his life, the two-fold labour of purifying the pages of Shakspeare and of Gibbon.' The 'Family Shakspeare' has been for some years before the public; but, laudable and patriotic as were the Editor's intentions, we question whether his benevolent object has been to any great extent realised. The numberless editions of the complete works of our great Dramatist, which are severally recommended by their cheapness, or pocket size, or embellishments, or learned notes, seem to render it a hopeless task to supersede them very generally, or even extensively, by an edition destitute of such attractions. Nor is this the only bar to its wide circulation. In a very numerous class of Christian families, an objection will, after all, lie against the domestication of Shakspeare in any dress. And many may think, that the process of purification might have been carried much further, so as to exclude altogether those plays which have very doubtful claims to be regarded as the genuine compositions of Shakspeare.

A Family Gibbon is a publication likely to be better received
VOL. I.—N.S. F F

by the public at large. The original work is quite unfit to be put into the hands of youth, on account both of its insidious misrepresentations of facts relating to the history of Christianity, and the disgusting obscenity which abounds in the notes*. Yet, unfortunately, we possess no work in the English language, which can be recommended as a substitute for this masterly performance; and he who has not read Gibbon—we speak of general readers not having access to the original sources—must be ignorant of one half of authentic history. We do not rank ourselves among the admirers of Mr. Gibbon's style, which is very deficient in that first attribute of good writing—perspicuity. Many of his sentences are perfect enigmas; and although splendid passages might be cited, exhibiting the florid style of composition in all the force and richness of which it is susceptible, yet, the effect of continuous reading is to pall and weary the attention. Gibbon has the art of condensing a volume of information into a few sentences; and when he can be depended upon, he is a most convenient authority to cite, both on account of the fulness and pithiness of his elaborate periods, and the pleasing effect produced by detached passages from his work, when aptly introduced and well set. The effect comes indeed very near to that of a well-chosen citation from a Greek or Roman classic. But sometimes, Gibbon assumes, by his recondite allusions, that information on the part of his reader, which it is the province of the historian to convey; and what is worse, he often assumes as well known and certain, that which is doubtful and disputed. He is never more peremptory in his allegations, than when he has least ground for his confidence. In aiming to be laconic, he is sometimes incoherent, crowding two or three sentences into one, and torturing the English language into the cramp forms of the Latin syntax. Throughout his history, the historian is too apparent. The reader is never suffered to lose sight of Mr. Gibbon, the philosopher, who evidently never forgets himself. The ruling motive which inspired his labours, was ambition, and he has raised for himself, in his great work, a splendid monument, the temple of his fame; but every where, as in the stupendous excavations of the Hindoo idolatry, we are met by the image or symbol of the *Mahadeva* to whose honour it was dedicated. Mr. Gibbon, we are told,

‘aspired to the character of an historian long before he could fix upon

* It has been often asserted, that objectionable expressions are confined to the learned languages. Innumerable passages, the Editor remarks, particularly in the last six volumes, might be adduced to prove the contrary.

a subject. Such early predilection is not uncommon. It was the case particularly with Dr. Robertson, and probably is always the case with men who have been eminently distinguished in any one branch of science. The time was favourable to Mr. Gibbon's ambition. He was daily witnessing the triumphs of Hume and Robertson, and he probably thought, with a vanity that cannot now be blamed, that a subject only was wanting to form his claim to equal honours.—p. xxiv.

That this vague desire after literary distinction is '*always*' the motive which actuates the votaries of science and literature, we cannot admit. We are, indeed, disposed to question, whether those who have the most eminently distinguished themselves in the various branches of science and literature, were impelled by any such principle. The mere passion for a name, is the ambition of a boy or of a little mind, and has originated few undertakings of a truly great or beneficial character. Literary vanity may be awakened in the minds of those who have been successful in their pursuits; and few are proof against its influence; but that is a very different 'case' from the one supposed to be so general. The love of learning or of truth has led thousands to consume the midnight oil over the manuscript or the problem, who never dreamed of fame. History, undertaken with this view, and written in this spirit, is not likely to be honestly or impartially directed to its proper object. There is something more respectable (although we admit it to be more noxious) even in that party spirit which has sometimes led writers to undertake such labours for the purpose of establishing or disseminating their political opinions, and of serving the cause of their church or faction. Surely, the attempt to benefit society, which even the partizan may be supposed to have in view, is more deserving of respect, than the selfish aim at literary honour.

But, whatever motive supplied the first impulse to Mr. Gibbon's ambitious labours, his choice of a subject must be supposed to have been determined by a distinct purpose. Accidental circumstances may have suggested the idea of the work, but that idea received its shape and character from the previous views and opinions of the man. He had long revolved several epochs and events as fit subjects for the exercise of his powers; among which he enumerates, in his *Memoirs*, the expedition of Charles VIII. into Italy; the crusade of Richard I.; the war of the Barons against John and Henry III. of England; the history of Edward the Black Prince; the life of Henry V.; of Sir Philip Sidney; of the Marquis of Montrose; of Sir Walter Raleigh; a history of the Swiss Revolution; *Memoirs of the Republic of Florence under the Medici*. These early projects were suspended by his continental travels. 'It was at Rome,' he tells us, 'on the 15th of October, 1764, as he sat

'musing amid the ruins of the Capitol, while the bare-footed friars were singing vespers in the temple of Jupiter, (now the church of the Franciscan friars,) that the idea of writing the *'Decline and Fall of the City* first started to my mind.' This idea, he afterwards extended to the Roman empire. Can there be a doubt as to the nature of the reflections, to which the circumstance above mentioned gave rise in the mind of the future historian of Christianity?—that the suggested contrast between the fallen majesty of classic heathenism and the extant mummery of the intrusive faith, was, to his feelings, altogether to the disadvantage of the latter? To a man whose nominal religion lay wholly in his imagination,—who identified the ill-understood creed with the unmeaning ceremonial, the genius of Christianity with the institutions of a corrupt Church,—how could it fail to be so? At Rome, above all other places, to escape becoming an infidel, a Christian man would require to be something more or something less than a philosopher. Reasoning only from the spectacle which is there presented to him, and from the dark records of ecclesiastical history, his conclusions must be fatal to his faith. If he did not detect the false *Una* imposed upon him by the Archimage, his attachment to the *True One* must be endangered by the cheat.

It was seven or eight years before Mr. Gibbon was at leisure to enter in earnest upon the composition of his history, and twelve before the first volume made its appearance. In the mean time, his friendship with Hume, and his virulent controversy with Warburton, may be supposed to have strengthened his philosophical antipathies against the Christian 'priesthood' and their doctrines. But the workings of his mind during the time that he was arranging the materials for his great work, may be learned from his own avowal. 'As I believed,' he tells us, 'and as I still believe, that the propagation of the Gospel and the triumph of the Church are inseparably connected with the decline of the Roman monarchy, I weighed the causes and effects of the revolution, and contrasted the narratives and apologies of the Christians themselves, with the glances of candour or enmity which the Pagans have cast on the rising sects. The Jewish and Heathen testimonies, as they are collected and illustrated by Dr. Lardner, directed, without superseding, my search of the originals; and in an ample dissertation on the miraculous darkness of the Passion, I privately drew my conclusions from the silence of an unbelieving age.'

The elaborate passage in which the Historian attempts to fasten incredibility upon the evangelical narratives, reasoning from 'the supine inattention of the Pagan and philosophic world' to the miracles recorded to have taken place, is an

illustrious specimen of the insidious unfairness and malignant design of the English Porphyry. Mr. Bowdler has suppressed the whole chapter, towards the close of which it occurs, as well as the preceding one. Every one ought, however, to be acquainted with the infidel objection so ingeniously urged, so eloquently argued, and so triumphantly refuted by the learned Bishop of Llandaff,—the only opponent whom this champion of Infidelity did not affect to despise, yet whom he never attempted to answer. Gibbon, we have seen, was conversant with the great work of Lardner; and he admits in a note, (inserted to save his own credit without weakening the force of the insinuation in the text,) that 'Origen and a few modern critics, Beza, Le Clerc, Lardner, &c., are *desirous* of confining the preternatural darkness of the Passion to the land of Judea.' The only question with an honest historian ought to have been, what is the statement of the Evangelists. Access to the New Testament was not less easy, than to Calmet and the fathers; but to this document, Gibbon disdained to apply his learned diligence. He must have known, however, from consulting Lardner, that the opinion upon which he builds the whole difficulty, is not justified by the sacred text. He represents the darkness which overspread the land, as 'the greatest phenomenon to which the mortal eye had been witness since the creation of the globe,'—such a one as neither Seneca nor Pliny could have failed to record. And he knew at the same time, that this infidel objection was as old as the time of Origen, and had been as long ago refuted by a simple appeal to the language of the record. But the sound criticism of Lardner, supported by Beza, Vossius, Bynæus, Whitby, Le Clerc, L'Enfant, and Basnage, is here contemptuously dismissed as a mere 'desire' to confine the darkness to the land of Judea. This is a fair specimen, by no means a solitary instance, though a signal one, of the unfairness and sinister design of this eloquent enemy of Christ. And we have seen from his own avowal, that he deliberately sat down to the composition of his history, with a mind thus impregnated with hostility against the Christian faith.

The great argument of his History is, indeed, not obscurely announced in the opening paragraph, although there is nothing in the eloquent misrepresentation directly offensive or obviously objectionable. We transcribe it from Mr. Bowdler's edition.

'In the second century of the Christian era, the empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind. The frontiers of that extensive monarchy were guarded by ancient renown and disciplined valour. The gentle but powerful influence of laws and manners had gradually cemented the union of the provinces. Their peaceful inhabitants enjoyed and abused

the advantages of wealth and luxury. The image of a free constitution was preserved with decent reverence. The Roman senate appeared to possess the sovereign authority, and devolved on the emperors all the executive powers of government. During a happy period of more than fourscore years, the public administration was conducted by the virtues and abilities of Nerva, Trajan, Hadrian, and the two Antonines. It is the design of this, and of the two succeeding chapters, to describe the prosperous condition of their empire; and afterwards, from the death of Marcus Antoninus, to deduce the most important circumstances of its decline and fall: a revolution which will ever be remembered, and is still felt by the nations of the earth.

The revolution, it is not very indistinctly implied, was a baleful one for the happiness of mankind; and with the disastrous overthrow of this fair fabric, the propagation of the Gospel and the triumph of the Church were, in the Historian's mind, inseparably connected. This sentiment is the key to the whole narrative. We know, from his own avowal, that this was Gibbon's opinion; and holding such an opinion, he could not but frame his history according to this ground-work. Nor is it of his infidelity that we have a right to complain, but of his unfairness and insidiousness: it is not the dagger, but the mask that marks him as the intellectual assassin. For his infidelity, he had the excuse, such as it is, of mistaking the corruption of Christianity for the religion of Christ, and a political institution for the visible Church. Let the Historian be allowed to put the question his own way, and state it thus:—whether Pagan Rome or Papal Rome has been the fouler and more bloody tyrant and persecutor, the greater enemy of social happiness, and it would be no easy task to prove Giant Pope to be a wit better than Giant Pagan. Viewing then the revolution simply as issuing in the enthronement of the Papal power on the ruins of the Augustan empire, although we could not participate in the Historian's regrets at the abolition of the obscene rites of classic idolatry, we should be compelled to admit, that little had been gained, as regards the immediate seat of the Roman empire, by the change of dynasty and of ritual which has consigned the temple of Jupiter Capitolinus to the barefooted monks of St. Francis.

If we could forget that Mr. Gibbon was an Englishman, a professed Protestant, with the New Testament in his hand, and could view him as an enlightened Pagan philosopher, we might even concede to him the merit of great candour and impartiality. Such a history of the progress of Christianity would have done the highest honour to a Pliny or a Tacitus; and we should only have had to deplore the force of their prejudices and the unhappy origin of the mistake under which they laboured as to the true character and claims of the religion they

rejected. But we cannot forget, in reading the pages of Gibbon, that the total misrepresentation which pervades his account of Christianity, proceeds from one who possessed the knowledge—at least the opportunities of knowledge—as well as the inverted zeal of an apostate; that his was not the philosophy which stopped short of Revelation, but which sought to subvert and cancel it. And the method of his attack was the more specious and dangerous from the affected neutrality which he maintains while trying the cause upon the issue of fact. Instead of assailing Christianity with the small weapons and missiles of the polemic, he seeks to undermine the basis of evidence upon which it rests, and, by a laborious induction, to disprove its beneficent character. The Deistical rhapsodists and theorists of former days are now little read, if not altogether forgotten; but the Deistical Historian lives, and his masterly and mischievous work is still the only history of Christianity in English literature.

It has been the earnest endeavour of Mr. Bowdler, in the present expurgated edition, to remove from the publication every thing objectionable on the ground of either infidelity or indecency; and we think that, by so doing, he has performed a very acceptable service to the public. Till Gibbon's work shall be superseded by a performance of equal learning, research, and eloquence, united to a sounder philosophy and Christian principle,—of which we cannot allow ourselves to despair,—it is idle to think of banishing the *History of the Decline and Fall of Rome* from our libraries. Scholars and literary men will of course continue to use the original work; but Mr. Bowdler's edition deserves to obtain the preference in general circulation, and is the only one that ought to be put into the hands of younger readers. Mr. Bowdler, however, seems to us to have gone much too far, in supposing that the *History*, in its purified form, has nothing in it of a pernicious nature,—that it requires no other corrective. Its original and pervading fault remains, and vitiates the whole structure of the history. It embraces a view of human society under the opposite conditions of heathen darkness and Christian light;—of Christianity itself as at one time a persecuted, then an ascendant faith, and again, sunk into seeming decrepitude, and struggling almost for existence with a new and vigorous heresy. It undertakes to develop the causes and results of these momentous changes,—excluding, however, all reference to either the First or the Final Cause. It gives us the history of the Church of Christ,—of its sects, councils, and theological controversies; the history of religion since the completion of the Inspired Canon, and of all that wonderful series of events by which the outlines of the last Prophetic Revelation have been filled up; the history, in fact, of the

conduct of the Divine Providence towards the heathen world and the Church of Christ, during fifteen centuries. And all this is done most learnedly, and in some respects admirably; but, in the most essential respect, incompetently and falsely. Gibbon's literary fidelity, his literal accuracy, are, with perhaps a few exceptions, unimpeachable; and those advocates who intemperately charged him with misquotation and blundering, only afforded him occasion for easy triumph. His deviations from truth are of a more ingenious and a safer character. It is by oblique glances and disingenuous insinuations, by modest expressions of doubt and an under tone of irony, that he generally seeks to injure the cause of religion. The point of his scepticism is sometimes almost imperceptibly fine, but it leaves a venom which betrays the sting. Putting out of consideration, however, such passages, the total effect of the history is unfavourable to religion,—far more so than would be a history of Our Lord's life by some heathen annalist, against whose misrepresentations we should be on our guard. It is the history of Religion, written by an enemy to the faith; the history of the fulfilment of Prophecy, by a disbeliever in Revelation; the history of Providence, by an infidel. And when every objectionable phrase is removed, the false colouring, the false reasoning, and above all, the atheistic theory which excludes all reference to the purpose and moral government of God, still remain, and render the work both negatively and positively objectionable. His history of Paganism is not less anti-Christian, than the chapters professedly devoted to the Rise and Progress of the Christian Religion; nor does his account of Mohammedism betray a less unfriendly design than the glowing portrait of his favourite Julian*.

While, however, we deem it impracticable to Christianize the work, or to render it unexceptionable in point of tendency, yet, much might be done towards at once increasing its literary value as a depository of information, and negating its erroneous representations. We have here a Family Gibbon: what has long appeared to us a *desideratum* is, an *Oxford Gibbon*,—we mean an edition worthy of the University, with corrections and marginal annotations by some competent scholar, who would thereby lay the literary, as well as the Christian world under lasting obligations. The labour which such a revisal of the work would require, would be all but equal, we are aware, to what was be-

* We cannot agree with Mr. Bowdler, that it is of any importance to 'prove that Mr. Gibbon's attack on Christianity was unnecessary, as regards its connexion with his history.' The chapters referred to might have been suppressed, but they were necessary to his design.

bestowed upon its composition,—with this important difference; that the work supplies a perfect index to the sources of information. There are, however, individuals to be found, who would be competent to a task demanding profound learning, and laborious research, and accurate judgement, but who would not be equal to the composition of an original work. What we should wish to see executed, would comprise, first, a careful verification of all the references to authorities, for the purpose of detecting any literary errors or designed misrepresentations,—the corrections, when necessary, to be added between brackets *; secondly, bibliographical references to additional authorities, and a correct appreciation of the writers referred to; thirdly, illustrations of the text, historical, statistical, and geographical, derived from those numerous sources of information which have since been opened by the cultivation of Oriental literature, the discovery of ancient monuments and manuscripts, and the progress of science; (these might often be given in the form of brief notes, and would seldom run out into any length of disquisition;) and finally, two or three supplemental chapters, in which the more serious and important omissions of the Historian might be supplied in a spirit of sounder philosophy. It is not for the sake of the Author and his fame, but of the history and its value, that we wish to see an edition of *Gibbon*, on which equal pains should have been bestowed as on an edition of *Herodotus*.

But if the work is not worth all this laborious criticism and annotation, then, what is to hinder the nobler enterprise of superseding it altogether by a better? The qualifications which it would require, are not often combined in an individual; but the age which has given us *Lingard* and *Turner* instead of *Hume*, and *Hallam* and *M'Crie* for *Robertson*, might, one would think, furnish an individual capable of competing with the third and greatest member of the triumvirate. Such a man, doubtless, might be found among the learned ecclesiastics of our Establishment; but, for obvious reasons, we should prefer that it proceeded from the pen of a learned layman.

Mr. Hinds complains, that '*Ecclesiastical History* has not found the same favour with the great mass of students and general readers, as other branches of knowledge, compared with which its claims are equal or superior.' There is some foundation for this complaint, yet not quite so much as appears at first sight. Of

* The remarks of *Davies* and others, when relating to charges which *Gibbon* was unable to repel, divested of their personality, ought to find a place in every new edition; and an analytical review of the several publications would be a valuable feature of such an edition as we are anxious to see.

what does the larger portion of Gibbon's work consist, but ecclesiastical history? The name of church history is, somehow or other, very unattractive. Every one purchases Mosheim for reference, and Milner's work is partially read for its edifying piety; but no subject, at least no title, is less taking with the generality of readers, than ecclesiastical history. This may be partially accounted for by the dry or repulsive details with which such works are greatly occupied. But after all, the distinction between secular and ecclesiastical history, is of difficult definition and questionable legitimacy. The history of the Church and that of the World are so interwoven as to be perfectly inseparable. The history of the persecuted must involve that of the persecutor; and the annals of Christianity embrace the whole civilized world. Besides, the political world is the theatre of the Providential dispensations of God; and it is in the rise and fall of nations, that we behold the most illustrious display of the Divine sovereignty, of His retributive justice, of His all-comprehending prescience, and of a purpose which moves on undisturbed and unimpeded amid all the complicated and opposing movements of human agencies. How dangerous soever it may be to anticipate the right interpretation of passing events, in reference to purposes still secret and undeveloped, the religious interpretation of past history is a sacred duty. The book of the Divine Providence can be read aright, only by means of the inspired key to the cipher in which it is written; and the historian who either rejects the doctrine of Providence, or fails to recognize the counsel and efficient will of the Judge of the whole Earth, in the revolutions of human affairs, must take a view of events philosophically, as well as morally erroneous. The true 'philosophy of history' remains to be written.

The story of this world is that of a race of creatures for the most part in open revolt against their Creator and King. This is not a theological doctrine, but a fact which the atheist only can dispute. The history of idolatry and its punishment, comprises the first great section of the melancholy record. That of the Jewish Church runs in part parallel with it, and serves as both an epitome of the larger volume, and a key to it. The controversy between Jehovah, as the God of Israel, and the Jewish people, may be said to have terminated in the catastrophe of the city and nation. The ensuing three centuries exhibited the displays of the Divine judgements upon the Roman world, the rejecters and enemies of the truth, and the persecutors of the Church. This is the chapter, the contents of which were prophetically indicated by the symbolical representations of the sealed scroll unfolded to the Beloved Disciple. At length, Paganism fell, and Christianity was publicly recognized as the religion of the Roman world. Its political triumph,

however, was too soon followed by its spiritual decay; and now, as in the case of the Jewish people after the punishment of their heathen oppressors, the Christian Church, its rulers and priests, became the objects of a righteous dispensation of moral discipline and judicial punishment, in consequence of the Laodicean spirit which infected the body. 'I have somewhat against thee'—was the language of the merciful warnings which gave intimation of succeeding judgements. The extinction of Scriptural light, the resurrection of a persecuting power in the form of the papal monster, the rise and triumph of the Mohammedan imposture, and the contraction of the Christian world within the narrow limits of Western Europe, hemmed in between the Ottoman and the Moor,—these are the outlines of the second great section of modern history. To reconcile this series of events with the fact of a Divine superintendence of human affairs,—this apparent failure of Christianity with its heavenly origin and Divine efficiency,—we must have recourse to the explanation which the Scriptures afford in reference to circumstances strictly analogous, and conclude, that the declension and infidelity of the Church were punished with a loss of its spiritual strength and the withdrawal of the Divine favour and protection. Whatever were the secondary causes concerned in these events, they can be in no way connected with the purposes of an Almighty Ruler, but as the penal visitations of his righteous judgement upon an adulterous Church.

At this point in our history, when a deluge of barbarism and superstition seemed to have almost overwhelmed the moral world, and the Christian Ark could only be dimly descried above the waters,—Gibbon stops: he had reached the catastrophe of his drama. The fall of the Roman empire, he represents, in his closing paragraph, as 'the greatest, perhaps, and most awful scene in the history of mankind.' But in it, he saw only a political tragedy. What rendered it most truly awful was, the moral deterioration which prepared the way for the reign of darkness and disorder. The Divine evidence of Christianity was then as completely under eclipse, as was the Divine nature of its founder, when he exclaimed, in the hour of his redeeming agonies, 'My God, why hast thou forsaken me?' The gates of hell seemed to be prevailing over the Church; and it must have required a strong faith, at such a crisis, to believe in the faithfulness of Him who has promised to be with her even to the end of the world. But the morning of its resurrection came; and Christianity, though at first seen and recognized by a few, in process of time manifested afresh its divine energies, of which we believe she will never again be divested. Perhaps, the truth of the Christian religion has been more signally illustrated by its revival and second propagation, than by its first.

If the Reformation was unattended by physical miracles, the moral signs and wonders which have accompanied its progress, have been not less demonstrative, that the religion of the Bible is of God: as the restoration of Israel from their long captivity, afforded a more striking confirmation of the truth of the Divine promises, and of the unceasing providence of God, than their miraculous redemption from the land of Egypt. Like that event, the restoration of the Church has been obstructed and interrupted; and the work of reformation has been permitted, at certain periods, even to retrograde. The power of Babylon is not yet destroyed. But the present aspect of society leaves us no room to entertain any doubt, that, from this period, the march of Christianity will be progressive, and the light of Heaven shine more and more unto the perfect day.

Such appears to us the true Christian view of history, which it will be our endeavour to support, in adverting more specifically, in future Numbers, to some of the great events referred to in this rapid outline. We must close the present article with a brief account of the second publication before us.

The substance of Mr. Hinds's work has before appeared in the *Encyclopædia Metropolitana*, as the first portion of its *Ecclesiastical History*. It embraces the ministry of our Lord, and of his apostles, and the condition of the Christian Church, 'when first left to the fallible conduct of uninspired men.' The first and second parts must be considered as simply introductory, and their character is more didactic and expository than historical. Part the third is devoted to the apostolic age, and consists of seven chapters upon the following points of inquiry. 1. What parts of the apostolic ministry were intended for the mere foundation of Christianity. 2. What parts were designed for the perpetuation of Christianity. 3. How far the design of the church-founders was preserved or followed up by the first uninspired Churches or their rulers,—first, with regard to the office of preserving and attesting the Sacred Record. 4. How the first uninspired Church fulfilled its office of dispensing the truths contained in the sacred record. 5. How it fulfilled its office of conveying divine grace. 6. What measures the first uninspired Church pursued for self-preservation: viz. creeds, discipline, excommunication. 7. Measures of self-defence: apologies—martyrdoms.

It will probably be inferred from this table of contents, that, though all these are important and legitimate subjects of historical inquiry or disquisition, the plan and form of the work scarcely entitle it to the denomination of history. In every other respect, it is highly creditable to the Author, and we have derived much gratification from the perusal. Without concurring with the Writer on all points, we must bear witness to the ex-

emplary candour and accurate discrimination which characterize his mode of investigation and his general statements. The following judicious remarks upon the scanty information that has been transmitted to us respecting the ministry of the apostles, may be selected as a fair specimen of the style and spirit of the work.

St. John was the last of the apostles; with him therefore, and with the period through which his life and miracles extended, we may consider the second great era of Christianity to close—the era when it was preached by inspired ministers. For although no one can undertake to prove that miracles were not performed long subsequently, yet the main system of Christianity was conducted thenceforth by ordinary means and ordinary agents. After St. John, there was no one endued with that most distinguishing power of an apostle, the power of *communicating* the gifts of the Spirit.

A life which was prolonged, no doubt providentially, to the close almost of the first century, and which consequently embraces more than sixty years of the most interesting period of our religion, may be expected to furnish an eventful record. But such is not the case. To the acts of St. John belong the same character as to those of the rest of the apostles; they are only known by their results. Whether in this veil of oblivion, which has been allowed to conceal their glorious exertions from our view, there be any thing like a design of Providence perceptible, the pious Christian may be allowed to consider. Perhaps he may find in it a merciful removal of a temptation to view the work in which they were engaged as the result of human virtue, more than of divine power extraordinarily exercised. Contemplating the propagation of religion at this distance, with the earthly and mortal instruments employed by the Spirit removed from the scene, we are led more directly to trace it to its source, and to see it in the light in which St. Paul warns his own converts and us to view it; as the work not of himself or of his fellow-labourers, but of God who was working in them.

It may not a little confirm this estimate of the matter, and teach us to distrust our untried hearts on this score, to recollect that the want of an authentic account of all the labours and sufferings of the apostles, and early ministers of the Gospel, has been supplied by a series of legendary tales, which, even without proof or likelihood to recommend them, have actually produced the evil supposed. If the trust of so large a portion of Christians for so many ages has been withdrawn from God to his ministers, from the Lord Jesus to his saints; and the prop of that trust has been the boasted legends of miracles wrought, and other divine manifestations; how much greater would have been the hold on men's minds made by such a superstition, had these legends been superseded by accounts not less marvellous, but more authentic!

The history of St. John, like that of the others, abounds with these legends. At one time, we are told, that he escaped unharmed from a cauldron of boiling oil; at another, he is described as the hero of a romantic adventure among a band of robbers, whose chieftain he

reclaimed and led away triumphantly. As was before observed, it would indeed be presumptuous to say of all these occurrences, or of any in particular, that they must be false, either because they are marvellous, or because they are not equally attested with the miracles of the Scriptures. Much of the marvellous must doubtless have occurred in the unsubstantiated ministry of the apostles; and the lesson to be learnt from the removal of inspired testimony to those divine interpositions, is not certainly that of universal and dogmatic disbelief. These events *may be true*. Our duty only is, not to mix them indiscriminately with those which bear the seal of the Spirit affixed; for whatever reason that mark of distinction may have been given. Let the reader of the lives of the apostles and their inspired contemporaries, read such facts as the escape of St. John from the cauldron, not as in themselves improbable; but to be received or rejected as any other portion of history would be, according to the character of the historian, and the source of his information. At the same time, whatever degree of probability attaches to them, let him read their record with the full impression, that these the Holy Spirit has passed by without setting his seal thereon. Our Divine guide meant not to make the same use of them, as of Scripture miracles. Whatever the facts were to those of old time, to us they are no objects of faith; none of the appointed evidence of our religion; subjects for curious and learned inquiry, perhaps, but not for holy meditation: they are not in the Bible, and must not be added thereto.' Vol. II. pp. 25—28.

In the chapter on the means employed by the Church for self-preservation, Mr. Hinds adverts to the origin of those infringements on the independent character of each separate Church, which were consummated in the papal supremacy.

Among the primitive churches, each formed its own creed, its own liturgy, and regulated its own ceremonies and discipline. The first encroachment took its rise from an apparent convenience. When the ruling powers of the world were generally Christians, each kingdom was made to have the same liturgy*, &c. for all its churches. To give an instance, when Spain and Gallia Narbonensis became one distinct kingdom, it was decreed by a council, that there should be exact uniformity through all the Churches of these provinces. The same principle which thus produced an exact conformity among all Churches of the same nation, became the ground of enforcing it, at length, on all the Churches of the empire. *The first change was in the boundary line of a church, which was made POLITICAL, instead of ECCLESIASTICAL.* Men's minds being familiarized to this, and Churches being considered as national bodies, it was no very revolting step that was taken by the Romish Church, when it made itself the metropolitan of national Churches; and gradually claimed that conformity to its decrees, and that obedience to its laws, which the metropolitan Church of every nation had acquired a right to expect from all Churches within

* In our own country, however, up to the period of the Reformation, there were several liturgies in use in different dioceses.

the political pale of its jurisdiction. It was this mis-called Christian unity which the Reformation violated; and it is against such a universal Catholic Church, that all Protestants are accused of being guilty of heresy and schism.' Vol. II. pp. 254, 5.

The first claim which was made by the Bishop of Rome, was to simple precedency; a pretension which was long and strenuously resisted by the primate of Carthage, as well as by the Byzantine patriarch. The assumption of superior authority was a later and bolder encroachment. But Mr. Hinds correctly traces the origin of the papal usurpation to the substitution of a political boundary, and a political head, for the primitive ecclesiastical constitution. One of the consequences of this change is most forcibly and lucidly stated.

Moral offences are, for different reasons, proper objects of punishment to the Christian community considered as a Church, and to the same community considered as a State. With us, accordingly, who have lodged all power in the State, the former view is nearly lost, and punishment is only directed against immorality as a civil crime. But, at the period which we are now considering, each Christian society, bearing all the weight of responsibility on its own shoulders, and not receiving any support from the several civil authorities, felt itself bound to take cognizance of immorality, which, accordingly, became an ecclesiastical offence. In many instances, the same act would be both a civil and also an ecclesiastical crime; and this circumstance has had greater influence on the character of the Church's authority than Christians are commonly sensible of. It has occasioned a natural disposition in the Church, from its first patronage by the first Christian emperor, to withdraw its exercise of authority in those matters which come under the cognizance both of Church and State; until all moral ecclesiastical discipline, as such, has been gradually superseded. Theft, for instance, is a crime against the community considered as a civil body, and also against the same community considered as a Church. Now when Church and State have become not only composed of the same members, but subject to the same executive control, it seems absurd, for the same offender to be brought twice to the same tribunal, to be punished separately for the same act,—although that act be really a twofold offence. With the early Christians, however, this was quite necessary; and theft, frauds of every kind, assaults, and all immorality, in short, which was subject to civil penalties, were brought under the cognizance of the Church, and tried without reference to the further punishment which might await the offender from the magistrate. It would be rather beyond the present purpose, to enter into the question of the comparative advantages and disadvantages of Church discipline as it now stands, and as it must then have operated. One feature of difference, however, cannot fail to force itself on our observation. Whilst acts of immorality are generally civil as well as ecclesiastical offences; so that the offender against the Church seldom escapes punishment, (although it may not be the appropriate punishment,) and others are thereby deterred; still, the same act may be an

offence of much greater magnitude in one point of view than in another. The fraudulent dealer, for instance, who commits the least act which the law of the land can reach, and the forger, who is amenable to capital punishment, would not be separated so widely in ecclesiastical views; although the distinction be clearly just in the former case. But moreover some acts of immorality, some of the most serious, do not fall under the cognizance of the civil magistrate at all; for instance, adultery, fornication, neglect of filial duty, and the like. When, therefore, the Church ceases to distinguish ecclesiastical from civil offences in moral conduct, some, of no unimportant character, escape all penalty and censure; and the ecclesiastical statutes become obsolete. Hence, the Church is forced in these cases to depend on the influence of public feeling, to substitute that punishment, for which, in other cases, it depends on the civil powers. At the period on which we are treating, all this was impossible; the Church had no resources from without, and thus, although its power was more circumscribed, its jurisdiction was more comprehensive.' Vol. II. pp. 258--260.

The Author's remarks on Christian unity and the true nature of schism and heresy, are highly deserving of attention. 'Neither of them', he remarks, 'is properly an offence against the Church universal, but against some particular Church, and by its own members.' That is, viewing them simply as ecclesiastical crimes, cognizable by the Church. Heresy, if regarded as the denial of any fundamental truth, is an offence against the Christian body, but one for which the individual is amenable to no human tribunal. And the schismatic, who is opposed to his Church, the Author remarks, is also 'reserved for a sentence hereafter,—a sentence either of acquittal or condemnation, as the motives which gave rise to the rebellious act shall be found sufficient or otherwise.'

We must make room for one more paragraph upon a different subject, which we cite with peculiar pleasure: it is worthy of the enlightened piety which characterizes these volumes.

'Whether the custom of sending a portion of the consecrated elements to the absent and sick, or that which is still preserved in our own Church, of performing the service in the chambers of the sick, was so early established, is likewise uncertain. With respect to this latter custom, that it is of great antiquity at least, is undoubted; nor can any objection be urged against its lawfulness. Still, it deserves to be considered, whether erroneous notions and superstitious feelings have not been very generally fostered through this practice. The Eucharist celebrated in private, and amongst a few attendants on a sick bed, ceases to be looked on in its true light, as an act of the Christian congregation, celebrating its union, as such, with Christ, and within itself. Its celebration under circumstances which thus obscure its most prominent characteristics, may cause weak minds to attach, almost unconsciously, the notion of a *charm*, to the ceremony. It may, accordingly, be often desired and demanded, as if it possessed a

talismanic influence on the dying, and was indispensable to the safe exit of the Christian. It is not so much on habitual communicants that this feeling can operate mischievously; it is on those who either never communicating, or not being in habitual communion, reserve this one act of conformity, for the season of sickness or of death. To persons under such circumstances, a visiting minister's exhortation to receive the Eucharist, is surely misplaced. It might be better, perhaps, even to dissuade such an one from his purpose, if he desired it. It is scarcely a time for the stricken sinner in this manner to attempt reparation of his former neglect. For that neglect, he should be instructed to pray to God for forgiveness, among the sins which he shall then specifically confess to him; and to resolve, that if it shall please God to restore him to the assemblies of his saints on earth, there, where alone it is strictly appropriate, to begin and to continue the observance of the special rite of Christian communion.'

Vol. II. pp. 208—210.

These extracts will sufficiently illustrate the nature of the work, its clear and pleasing style, and the ability and liberality of the Author. We quarrel with nothing but the title: it is, 'An Inquiry into the True Character and Design of Christianity', but not, properly, a History of its rise and progress.

Art. II. *Twelve Years' Military Adventure in Three Quarters of the Globe*; or, Memoirs of an Officer who served in the Armies of His Majesty, and of the East India Company, between the Years 1802 and 1814; in which are contained the Campaigns of the Duke of Wellington in India, and his last in Spain and the South of France. Two Volumes, 8vo. pp. 810. London, 1829.

WE have derived much gratification, and some solid instruction, from these volumes. If the Writer does not possess the fine tact of the Author of "*Recollections of the Peninsula*," and "*Sketches of India*," he is evidently a man of talent, and a tried soldier. Without flourish or affectation, he tells a plain and interesting story; and we recollect few books that have carried us on more pleasantly, and with less effort, from beginning to end. His narrative blends the raciness of personal adventure with some of the more durable qualities of historical record: there is neither obtrusiveness nor mock modesty about the details that concern himself; and on more general subjects, he writes like a cool, observant, and good-humoured man. Not that we can say much in favour of his jokes; they are by no means particularly pointed, and they are very particularly out of place. But, as, when we begin to find fault, we cannot always tell where we shall stop, we will proceed, without further preface, to detail the circumstances of his active career.

• Youths in general have, we believe, at some period of their

boyhood, a strong inclination for military service. In our Author's instance, this disposition was at once decided and convenient. It seems to have suited the views of his parents, that some two or three of their six boys should, to use his own language, 'be devoted to the infernal gods'; and, in pursuance of this determination, a commission was purchased for him, at the very immature age of nine. Of course, this was too early a period for actual service; and he was sent to Winchester school, where he derived but little benefit from the injudiciously rigorous discipline, saving a most discriminating sense of the various 'gradations from a golden pippin to a codling', in the elasticity of the four fatal 'apple twigs' which, in that distinguished seminary, supersede the more popular birch.

'The "Lose three places"—"Lose three more"—"Go to the bottom"—of Dr. Gabell, still resound in my ears. But, indeed, he was the worst master that could be imagined for a slow boy. He never would lend him a helping hand, but down he would keep him, loading him with impositions (that is, tasks) till he had no time to get through either these or his lessons. He went to work like an unskilful huntsman, who, when the hounds come to a fault, will neither allow them to make their own cast, nor give them a lift in a cold scent, but will keep them with their noses down to the foiled ground till the scent is lost altogether. I have been kept on a holiday, with a few other victims of his mistaken discipline, for hours together writing impositions, on his staircase, on a cold winter's day, till the pen would drop out of my fingers.'

In the Writer's fifteenth year, a change took place in his destination. It was thought to be an advantageous deviation from the primary plan, to accept of a cadetship of engineers, in the East India Company's service; and after the usual course of study at Woolwich, he embarked for India. A fair portion of amusing detail occurs in the chapters assigned to the voyage and landing, as well as to the preliminary matters connected with a new condition of life and a more extensive field of action; but we must pass over all that is merely subsidiary, in order that we may have larger space for leading statements. The 'Officer's' first employment was in a survey of the fortified positions in the districts assumed by the Company from the territories of Mysore. The second and more interesting engagement was with the engineer department of the Madras army, then moving towards the Mahratta frontier. After a slight, but not unentertaining chapter of descriptive sketches and mess-room gossip, we find him attached to the division under the command of Sir Arthur Wellesley; and we shall avail ourselves of both a fair opportunity and unexceptionable testimony, to explain a charge of gross misconduct, which it may have happened to our readers, as it has more than once to

ourselves, to hear brought against that great commander. The account given by the present Writer is from the personal information of Lieut.-Col. M'Kenzie, who was with Sir Arthur throughout the affair in question, and whose statements tally with what we had previously heard from good authority.

At the last siege of Seringapatam, Colonel Wellesley was in command of the Nizam's detachment, and to him was assigned the preliminary operation of driving the enemy from the ground on which it was intended to commence the operations.

'The night appointed for this duty was particularly dark. Pushing on rather too eagerly with the light company of the 33d regiment, which had, by those means, got separated from the main body, he came suddenly on a work of the enemy's, who opened a heavy fire. The light company, finding themselves unsupported, retreated rather precipitately, leaving Colonel Wellesley and Captain M'Kenzie by themselves. In this predicament, they endeavoured to regain their division; but in the attempt, owing to the darkness of the night, they quite lost their way, and it was not till after groping about for some hours, that they succeeded in regaining the British camp, but without their division. Having proceeded to head quarters to report the state of affairs, Colonel Wellesley, hearing that General Harris was asleep, threw himself on the table of the dining-tent, and, being much fatigued with the night's labour, fell fast asleep. The next in command had, in the interim, after the repulse of the head of the column, and the loss of the commander, thought it prudent to proceed no further, and made the best of his way to the camp with the division. Arriving at the tent of the commander-in-chief to make his report, he was surprised to find his missing superior fast locked in the arms of Morpheus, in the situation above described. This affair, of course, made considerable noise, and things were whispered about, not at all to the advantage of Colonel Wellesley; and it is to be supposed, that the commander-in-chief must have partaken of this feeling towards the colonel; otherwise he would not have ordered General Baird to undertake the attack which had failed the preceding night. General Baird most handsomely requested, that Colonel Wellesley might again be appointed to the duty, as he was convinced that the circumstances which had caused his failure, were purely accidental.'

The success of this attack, which was made on the following night, was complete; but it certainly did not remove the unfavourable impression which had been made by the previous failure. It could not but be remarked, that the Colonel's near relationship to the Governor-general was a most fortunate circumstance; and there are particulars, even in the statement before us, which seem to require explanation. We take it for granted, that the previous contingencies might happen to an officer, without exposing him to any imputation on his courage or conduct; but we confess that, to us at least, it appears strange, that, instead of looking after his lost division, or making

arrangements for its safety, Colonel Wellesley should first deliberately search out the General, then courteously refrain from intruding on his repose, and, lastly, complete this consummately cool procedure, by quietly taking a nap in the antechamber of the commander-in-chief.

Be all this, however, as it may, the 'Officer' soon formed the highest opinion of his new commander; and the confidence which he placed in his skill, decision, and energy, was confirmed by experience. It was in this service—the Mahratta campaign of 1803—that General Wellesley was first placed conspicuously in the public eye; and it is highly interesting to have it traced out to us by an intelligent man who was personally concerned, and frequently in actual contact with his commander. After having saved Poonah from destruction by a rapid advance, General Wellesley invested Ahmednaghur. It was at the storming of the *pettah*, that the Writer first heard the whistling of balls; a species of 'music' highly animating in some cases, but strangely depressing in others. At Aurungabad, the General met with Colonel Collins, the late resident at Sindia's court.

'On reaching the tent of the Resident, we were unexpectedly received with a salute of artillery; for such was the state maintained by this representative of John Company, (known in Bengal by the nickname of King Collins,) that he had a brigade of field-pieces, worked by native artillery-men, attached to his escort. In front of a noble suite of tents, which might have served for the Great Mogul, we were received by an insignificant little old man, dressed in an old-fashioned military coat, white breeches, sky-blue silk stockings, and large glaring buckles to his shoes, having his highly powdered wig, from which depended a pigtail of no ordinary dimensions, surmounted by a small round black silk hat, ornamented with a single black ostrich feather, looking altogether not unlike a monkey dressed up for Bartholomew Fair. There was, however, a fire in his small black eye, shooting out from beneath a large, shaggy, penthouse brow, which more than counterbalanced the ridicule that his first appearance naturally excited. After the usual compliments, the principals retired into an inner tent, where matters not to be intrusted to vulgar ears were discussed. But the last words uttered by the little man, as they came forth from the tent, I well recollect:—"I tell you, General, as to their cavalry, (meaning the enemy's,) you may ride over them wherever you meet them; but their infantry and guns will astonish you." As, in riding homewards, we amused ourselves, the General among the rest, in cutting jokes at the expense of "little King Collins", we little thought how true his words would prove.'

True, indeed, were they proved soon afterwards, since, had it not been for the British cavalry, the infantry and artillery of the enemy might have given a different issue to the battle of Assaye. It should seem that Colonel Collins's warning had

made no very deep impression on General Wellesley's mind, since he formed, almost immediately after the interview, the resolution of dividing his army, no doubt for weighty reasons, but, as it appeared, with questionable propriety. The separation had scarcely taken place, before he came, with his reduced numbers, in sight of the Mahratta host; and, notwithstanding the immense superiority of the enemy, he did not hesitate in his determination to move forward. His dispositions for attack were prompt and skilful, but they were counter-acted by the steady discipline of the hostile army, which had been drilled and brigaded under European officers. It changed its front instantly, and with the utmost precision, on perceiving the manœuvres of the English commander, whose corresponding changes of movement seem to have been imperfectly executed. In the mean time, the havoc in the ranks of his little army became dreadful. 'In the space of less than a mile, 100 guns, worked with skill and rapidity, vomited forth 'death' into the Anglo-Indian line: the sepoy's were shaken, and the enemy's cavalry began to act with effect on a part of the right wing, which had become exposed, in the act of effecting a somewhat complicated movement. The left and centre were, indeed, victorious; but the Mahrattas had rallied, and their fire again became tremendous, while another cloud of horse assumed a threatening position.

"What is our cavalry about now?" every one exclaimed. But the words were scarcely out of our mouths, when we saw them, headed by the gallant 19th, come pouring through the enemy's left wing like a torrent that had burst its banks, bearing along the broken and scattered materials which had opposed it. This was a noble sight, and, to persons in our situation, a most gratifying one. The whole of our line hailed it with a shout of triumph, and advancing at double quick time, charged the enemy's reserve, and drove it across the Jouah.

We are not now discussing the conduct of the Mahratta campaign; nor is it our business to engage ourselves any further in military details, than may be called for by the personalities of the narrative before us. The Author was twice struck in the action; once by a ball, which grazed his wrist, and again by a spent grape-shot, which gave him a smart blow in the 'pit of the stomach.' He indulges, moreover, a slight movement of vexation at the recollection, that he rode over the field after the battle with a Captain Campbell, who is now Major-General Sir Colin Campbell, K.C.B., 'while I', very naturally exclaims our Author, 'am but a half-pay captain!'

The hard-earned victory of Assaye led to the dissolution of the Mahratta confederacy, and to the separation of Sindia's army from that of the Berar Rajah. The latter seems to have

thought, that the chances of another battle might possibly meliorate his condition, while it could not make matters much worse. He took up a position, and General Wellesley moved to the attack. A village at some distance in front of the Mahratta alignment, was the point of direction; and it was arranged, that the British line should be formed in advance of it, while the previous manœuvres would be masked by its cover. Scarcely, however, had the right column debouched on the left of the village, when the formidable and well-served artillery of the Mahrattas opened on it with such effect, as fairly to send two battalions of sepoys to the right-about. They were hastening in confusion to take shelter in the rear of the village, when their leader interfered to restrain their flight.

The General, who was then close to the spot, under a tree, giving orders to the brigadiers, perceiving what had happened, immediately stepped out in front, hoping by his presence to restore the confidence of the troops; but, seeing that this did not produce the desired effect, he mounted his horse, and rode up to the retreating battalions; when, instead of losing his temper, upbraiding them, and endeavouring to force them back to the spot from which they had fled, as most people would have done, he quietly ordered the officers to lead their men under cover of the village, and then to rally them, and get them into order as quickly as possible. This being done, he put the column again in motion; and leading these very same runaways round the other side of the village, formed them on the very spot he originally intended them to occupy; the remainder of the column following, and prolonging the line to the right.

This was at once a master-piece of generalship, and a signal display of that intuitive knowledge of human nature, only to be found in great minds. There is not a man in a million, who, on seeing the troops turn their backs, would not have endeavoured to bring them again to the spot from which they had retreated; in this attempt, it is more than probable that he would have failed; and, in that case, the panic would most probably have extended down the column, producing the most disastrous consequences. As it was, the retrograde movement was mistaken by all, but the troops who actually gave way, for a countermarch. Indeed, it is very probable that, owing to the conduct of the General on this occasion, even the runaways might have flattered themselves into this belief, and thus have been saved from that sense of degradation, which might have had a serious effect on their subsequent conduct during the day. A real advantage was also derived from this manœuvre, which might have been taken for a *ruse de guerre*; for the enemy having continued for some time to direct their guns at the spot where they first saw our column, the formation of our line was effected with less loss than would otherwise have been the case. This circumstance produced in my mind the first clear idea of that genius which has since been so mainly instrumental, by its conduct and example, in achieving the deliverance of Europe. From the first

moment I saw General Wellesley, I formed a high opinion of him ; but from this time forth, I looked up to him with a degree of respect bordering on veneration.'

As an additional security against their running away, quite as much as for their partial protection from the effects of point-blank shot, the troops, as they came up, were ordered to lie down ; and, in the mean time, the second column was taking its ground on the opposite flank. General Wellesley seems to have been much gratified by the result of his personal interference ; for, as he rode by the ' Officer,' he observed to him : — ' Did you ever see a battle restored like this ? ' The victory of Argaum was followed by the siege of Gawilghur, during the preparations for which, the Author had nearly ridden into the very midst of a body of Mahratta horse, but escaped by the superior swiftness of his Arabian steed.

' An instance of fool-hardiness occurred on the northern attack, which deserves to be recorded, not for any merit attached to the action, but for the almost miraculous escape of the individual who performed it. A European officer belonging to one of the native regiments, laid a bet, that he would, in open day-light, walk from our breaching battery up to the ditch of the fort, a distance of about four hundred yards, and back again, without breaking into a run. He, accordingly, started about noon, while our batteries were silent, and walked slowly up to the edge of the ditch, which was within pistol-shot of the walls ; when, having taken off his hat, and made a low bow to the enemy, he deliberately retraced his steps and won his bet uninjured. As long as he continued to advance, although the enemy crowded the ramparts to view him, they did not offer to fire ; thinking, I suppose, he came to parley ; but the moment he turned his back, they opened upon him a shower of musketry and shot, which ceased not till he was safe in our trenches.'

The storming of this fortress was followed by one of those instances of ferocious sacrifice which have been, hitherto, not very uncommon in Eastern warfare. A body of Rajpoots, having thrown loose their long black hair, massacred their wives and daughters, and rushed upon the troops which had entered the fort, neither giving nor taking quarter. They all fell, of course, but not till they had cut down many of their enemies. One of them in particular, with his back to a wall, put several of his antagonists *hors de combat*, before he was killed. When the ' Officer,' after the place was completely in possession of the English, and all firing had ceased, was taking a view of the interior, he heard groans issuing from an apartment which, with a companion, he entered, and found ' a large room full of women, many of them young and beautiful, dreadfully mangled, ' most of them dead, but some still in the agonies of dissolu-

'tion.' These were the unfortunate females whom the fierce, but high-minded Rajpoots, in all the pride of caste, had doomed to death as a refuge from violation. Nor can we say that their fears were groundless, however we may shudder at the desperate deed by which they made disgrace impossible. The European soldier, in all climates prone enough to evil, in India degenerates into a savage athirst for blood. Our Author saw a party of the Scotch brigade bring out their prisoners one by one, and giving 'the rascals a chance,' by setting them to run for life, shoot them as they fled. It was with difficulty he could persuade them to relinquish this *diversion*; and when, in another instance, he found a number of soldiers engaged in plunder, and offering personal injury to the individuals whom they were pillaging, he was told to 'get about his business for a meddling young rascal, or they would put their bayonets into him : . . . 'having entered the place by storm, the devil himself should 'not hinder them from having their right of plunder.' The free use of arrack, no doubt, helps to form and maintain this ferocious temper; but we could readily name other causes, some of which are, we trust, in course of removal. After all, there is a dastardly feeling at the bottom. The European in India holds his antagonist in contempt, and has no fear of reprisal to deter him from unrestrained brutality. He is, and he knows that he is, superior to his enemy, not merely in bodily strength, but in animal courage; and this superiority is kept up by the very destructiveness of the climate. The weaker portion of the regiment dies off, and the remainder becomes case-hardened. The old 19th dragoons, notwithstanding their habitual intemperance, were a fine body of full-proof veterans. They had been in constant service, and by daily practice in the game of long-bullets, under a scorching sky, they became fire-hardened, inside and out; neither sun nor arrack could harm them. They called themselves, in distinction, the 'Terrors of the East.'

We shall not delay our progress through these volumes, by either citing or characterizing the Author's comments on the state of society and religious observance among the Anglo-Indians. They come in rather awkwardly between the storming of Gawilghur and the mutiny at Vellore; and we would, moreover, hope that the time is gone by, when common swearers and 'notorious bruisers' were permitted to hold the responsible situation of Company's Chaplain. We must, however, in this place, advert to this Writer's defence of the 'ladies in India' against the aspersions of Mrs. Grahame. He accuses her of ingratitude and abuse of unsuspecting hospitality; nor does he scruple to intimate, somewhat unceremoniously, his indisposition to pay much deference to her notions of female propriety.

After a considerable interval of leisure, the Author was appointed to a post of active superintendence at Arcot and Vellore, in which he was engaged when the mutiny broke out at the latter place. He assisted at the re-taking of the fort, and speaks with right feeling, both as an officer and a man, of the scenes which followed. He states, that it was, exclusively, a *Mussulman conspiracy*, and denies its supposed connexion with any discontent among the Hindoo sepoys. Some of the delinquents were tried by court-martial, and sentenced to be blown from the muzzles of cannon.

'It is a curious fact, and well attested by many persons present, that a number of kites (a bird of prey very common in India), actually accompanied the melancholy party in their progress to the place of execution, as if they knew what was going on; and then kept hovering over the guns from which the culprits were to be blown away, flapping their wings, and shrieking, as if in anticipation of their bloody feast, till the fatal flash which scattered the fragments of bodies in the air; when, pouncing on their prey, they positively caught in their talons many pieces of the quivering flesh before they could reach the ground! At sight of this, the native troops employed on this duty, together with the crowd which had assembled to witness the execution, set up a yell of horror.'

We must pass over a considerable quantity of desultory matter on various subjects, that we may come to something more to our purpose, than the mere memoranda, however amusing, of an officer not actively employed. After doing penance for taking part in the *strike*—'which some are pleased to call a 'mutiny'—of the officers in the dispute with Sir George Barlow, our Author was appointed to the command of the engineer department, in the expedition against the Isle of Bourbon. For a distinct and spirited account of the naval and military proceedings connected with that enterprise, and with the subsequent capture of the Mauritius, we must refer to the volumes before us.

Early in 1811, the 'Officer' was appointed extra aid-de-camp to Sir Samuel Auchmuty, commander of the expedition about to proceed against the Island of Java. His first occupation was in the examination of the coast; in the course of which employment he was occasionally exposed to considerable hazard. At one time, having landed, he was induced, by the representations of a settler, to go forward with his party, until they had nearly fallen into the very jaws of an ambuscade; and he succeeded in effecting their retreat, only by a prompt and vigorous application of the *sauve-qui-peut* principle. He was present at the assault on the lines of Cornelis, where he had a narrow escape. Having joined one of the storming parties, he had entered a principal redoubt.

'While the gallant but ill-fated assailants were congratulating each other on the success of their undertaking, the magazine of the redoubt blew up. The explosion was dreadful in appearance, but still more so in effect, for, out of about 100 officers and men who were present, scarcely any escaped unhurt. Having been myself in the redoubt at the time, I shall attempt to describe the effect it had on me. The shock raised me several feet in the air, and then threw me down on my face, almost deprived of sense and breath. The first thought that suggested itself to me, on recovering my ideas, was, that I had been killed, and was then actually suffering for my sins in the infernal regions; and it was some time before the cloud of dust and sulphur would permit me to recognize any object that could lead me to suppose that I was still an inhabitant of this terrestrial globe; while the shower of stones, dirt, and timber, which kept descending from their vertical flight, caused me to expect that, if I were still in the land of the living, I should not long continue so. As soon as the atmosphere had cleared, so as to admit of our looking around us, it was truly melancholy to see the shattered remains of our brave companions bestrewing the ground in all directions; and not the least distressing sensation experienced by the survivors, was the expectation that the enemy would take advantage of our situation to regain their lost ground; which they might easily have effected, for there was in the redoubt not a soul who, for some time after the explosion, could have made an effort for its defence. Colonel Gibbs and myself were the only persons present, who were not either killed or seriously wounded. We owed this miraculous escape, I believe, principally to our having been standing at the time on a platform, which, being raised bodily up, protected us from the force of the powder. It is an extraordinary fact, that, though the explosion was heard by ships a considerable distance at sea, I do not recollect to have heard any noise on the occasion. It was exactly the same with Colonel Gibbs.'

On our Author's return to India, he became dissatisfied with the restricted field of action which the East then presented, and determined on revisiting Europe, for the double purpose of recruiting his health, and acquiring a share of the 'plentiful harvest of laurels which the British army were so nobly reaping in the peninsula.' In March 1813, he landed in Portugal, and, on May 3, reached the head-quarters at Frenada. He was attached to a Portuguese regiment, forming part of General Kempt's brigade of the light division. The corps soon broke up from its winter quarters, and led the advance in that memorable movement which, of itself, compelled the French to abandon the position of Salamanca, and the whole line of the Douro. The battle of Vittoria followed. This, of course, occupies some pages of the work; but the description, though good, is not sufficiently combined for our use. The 'Officer' had now an excellent opportunity, while the light division was pressing on the enemy's rear, of observing the French system of retreat. If a good position offered itself at a conve-

nient period of the march, the rear-guard halted, filed arms, and very quietly betook itself to sleep or to dinner. When the British column closed up in force, and commenced forming for the attack, the Frenchmen jumped up, shouldered their arms, buckled on their knapsacks, and moved off their ground rapidly, but with all possible *sang-froid*. The siege of St. Sebastian was the next event of importance in which the Writer was concerned; and it appears from his statements to have been conducted in a way by no means creditable to the judgment of those who had its direction. The first attempt to carry it, he styles 'a kind of half-and-half business'; and he speaks of the failure which attended the earlier efforts, as the 'merited' consequence of 'one of the greatest faults in war, 'that of holding our enemy too cheap.' He was not, however, personally engaged in the assault, having been severely wounded in the preliminary operations. He embarked for Bilboa; and his description of the state of things on board the transport, is worth citing.

'In the evening I embarked on board a transport, which set sail that night with upwards of three hundred wounded on board, so crowded that the men had hardly room to lie down on the decks. In charge of this number, there were two assistant surgeons, without even a medicine chest or bandages, or any instruments but what they carried in their pockets. One of these was half drunk (or fuddled as they call it) all the time he was on board; and kept recommending to his patients, as a cure for their sufferings, a portion of that fluid which, if it did not drown their sorrows, certainly produced a total disregard to the sufferings of others. The other practitioner was an inexperienced young man, willing to do what he could, but possessing neither the means nor the power to be of any essential service among so many. Scarcely any of the poor men had had their wounds looked at since they were first dressed. There they lay, crowded together on a close deck, at the hottest season of the year, in a wretched state of helplessness, groaning, and dying, and calling for water.'

The 'Officer' did not return in time for the second assault, but when he arrived, the town was still on fire; not, as he affirms, from the wanton violence of the captors, but in consequence of the quantity of combustibles lying scattered in all directions. Nor does he admit the justice of the accusation against our troops, as having been guilty of 'unwarranted cruelties and excesses.' The campaign of the Pyrenees, we cannot venture to enter upon. The lively and well-selected details of our Author, are altogether unsuited to abridgement; and we have given nearly as much in the way of extract as we feel expedient in the present instance. We shall, however, quote a part of his comment on the character of Lord Wellington.

‘ My old commander, Sir Samuel Auchmuty, used to say, that Job wanted one more trial of his patience, and that was, the command of an army. Not that this kind of responsibility affected Lord Wellington much: if any thing went wrong, he vented his spleen at once, and, it must be confessed, in no very measured terms: but, as far as regarded himself, there was an end of it. He had, what I have rarely seen in any one, the power of dismissing a subject from his mind whenever he chose; so that, in the most difficult situations, he could converse on familiar topics; or, while ordinary minds were fretted to death, he could lie down and sleep soundly under the most trying circumstances. A cavalry officer related to me, that he was sent express one night to Lord Wellington, from a distant part of the army, with information of a sudden movement of the enemy, which all supposed to be of great consequence. His Lordship received him in bed, heard the communication, asked a few questions, and, with the laconic observation of “ All’s right ! ” fell back on his pillow, and resumed his repose; leaving the officer, who, big with the important intelligence of which he was the bearer, had nearly killed his horse in his haste, quietly to retrace his steps, and to convey to the General who had sent him, this very satisfactory answer to his message.’

After having fought his way at the head of his company through the South of France, and borne his part in the battle of Toulouse, the ‘ Officer ’ returned to England. We shall take leave of him and his book, with our cordial acknowledgements of a pleasant interview, when we shall have noticed a few miscellaneous particulars which have struck us as we passed along. He speaks highly of the British soldier, and attributes to him the ‘ steadiness of the German, with the spirit of the ‘ Frenchman.’ He praises our rifle brigade as the best light troops and skirmishers that he ever saw. Our cavalry, he seems to rate below the infantry. Sir Thomas Picton, he styles a ‘ self-acting genius ’, and describes as better fitted for chief command than for a subordinate station. The Duke of Wellington is his hero, and he lauds to the very echo his mastery in the *grande tactique*. He admits, however, (though, as we think, very unnecessarily,) that the Great Captain has not shewn himself so well skilled in following up, as in gaining victories. He seems to hold him a greater master of strategy than of tactics, and hints, that he does not ‘ make sufficient use of his ‘ cavalry.’

Art. III. *The Union of Architecture, Sculpture, and Painting; exemplified by a Series of Illustrations, with Descriptive Accounts of the House and Galleries of John Soane, F.R.S.* By John Britton, F.S.A. Quarto. pp. xvi. 60. Price 1l. 5s. London. 1827.

NO;—notwithstanding the eloquence, the insinuation, and the sometimes rather oracular admonition of this at-

tractive and highly-decorated volume, we are not converted; we still protest against aberration and confusion,—we still refuse to swear by Mr. Soane. Not that we would speak with the slightest disrespect of that gentleman. We have always heard him described as liberal and amiable, devoted to his profession, and anxious to forward young architects in their pursuits, by every instruction and encouragement in his power. Against a man of this cast, we can have no personal prejudice; nor can we, since we are not practitioners in the art, be actuated by any undue feeling in our disapprobation of his style. We do, however, very thoroughly dislike it. Nothing can be more completely at variance with our notions of symmetry, beauty, grandeur, or any legitimate character whatsoever. Fancy there may be, and ingenuity; but, to our view, there is a complete absence of tangible principle. Columns, entablatures, blank walls, urns, *acroteria*, are thrown together in defiance of all harmonizing system; and the attempts made in the volume before us, to bring these whimsicalities in evidence of a highly inventive faculty, and of a characteristic deference to law and order, have entirely failed to satisfy our minds. The very first feature that strikes the eye, in some of this gentleman's structures,—the false front, or screen, or whatsoever name may be deemed more appropriate, with which he has, in this foggy climate, and this dingy metropolis, obscured, rather than decorated his *façades*—that, for instance, of his own residence in Lincoln's Inn Fields—appears to us indefensible on any ground, either of taste or expediency. 'The thing itself is neither rich nor rare'; though we admit the correctness of Mr. Britton's observation, that 'it attracts attention, and excites comment.' We can neither understand nor admire the horizontal lines which *score* the walls of the Bank; and while we admire, in part, the semblance of a temple which looks out on Prince's Street and Lothbury, we are unable to discern either the felicity of its adaptation, or the coherence of such a member with the general design. We labour under a similar dulness of comprehension and inaptitude to admiration, in reference to the system of decoration applied by Mr. Soane to the *sky-line* of his edifices. He loads his cornices with vases, balustrades, and unaccountable fancies, until the whole becomes 'a thing to wonder at.' Nothing comes amiss to him but simplicity; whatever else may be absent or present, there must, in his creed, be ornament of some kind; and to this he often sacrifices harmony and effect. But we must not forget the old adage, *De gustibus non est disputandum*. These things do not strike Mr. Britton in the same way that they do us; and we are quite willing that, in a matter of this kind, his opinion should outweigh ours.

‘Another very extensive and important subject—one that, in fact, would require an entire volume to treat it as its copiousness requires, and years of study to enable any one to discuss it with the attention it deserves, and to illustrate theory by example—is that of *Ornament*. In this particular, Mr. Soane has evinced great ability, and has done much to enrich this department of architecture, by his masterly and tasteful adaptation of embellishments borrowed from the antique, and also by beautiful inventions of his own; he has also, for the most part, so employed them as to combine a high degree of richness with classical simplicity. The skilful and artist-like manner in which he relieves unbroken masses by decorative features, and thus contrives to vary the outline of his buildings; whilst the use he has made of vases, tablets, scrolls, and honey-suckle ornaments, give to his designs a superior picturesque value. Nor are his internal ornaments less characterised by originality, both of composition and of application. Some critics, we are aware, may be of opinion, that in this respect he has occasionally allowed himself too much license: to this we reply, that we do not perceive why architecture, which is purely an art of invention, should be more fettered and restrained in this respect, than any other. There was a time when each beauty it possesses was an innovation—when whatever is now sanctioned by the authority of ages, was a deviation from preceding practice.’

We have said enough to intimate our opinion on the general subject. We have been influenced, in the preceding strictures, partly by our solicitude for the maintenance of severe principle in a branch of art which has been, more perhaps than any other, the subject of wayward and licentious experiment; but more particularly by an anxiety that, in the praise which we shall have occasion to bestow on Mr. Britton's descriptive powers and editorial labours, we should not be understood to yield an unqualified assent to his critical canons. Amid all the fair eulogy which he bestows on his favourite architect, we think that there are discernible, an evident disposition to place him higher as a man of rich and ready invention, than as an artist of strict classical observance, and a decided preference of his talent for internal arrangement and embellishment, to his skill in the invention and elevation of exterior structure. In this, we are happy to agree with Mr. B., though we cannot go to the same extent of admiration.

The volume before us, which is in every respect exceedingly well got up, gives a minute, distinct, and highly instructive description of the interior distribution and decoration of Mr. Soane's dwelling-house; as well as a clear, but more succinct sketch, with graphic illustrations, of the Royal Gallery or entrance to the House of Lords, and of the National Debt Redemption Office, in the Old Jewry, both executed by the same architect. Without giving an opinion respecting the peculiar

style of adornment that prevails in Mr. S.'s residence, we cannot hesitate to recommend these descriptive details to the attention of all who may be involved in the miseries of edification. With the help of skylights, galleries, domes, recesses, folding-shutters, arches, crypts, catacombs, corridors, mirrors, stained glass, vistas, vestibules, heights and depths, Mr. Soane has created, in little more than the cribbed and confined superficies of a London ground-plan, a succession of scenery, somewhat fantastic, it may be, and irreducible to strict classical canons, but picturesque, ingenious, and of infinite variety. Even where law and rule are absent, there is *meaning*: and the dexterity which has concealed unavoidable awkwardnesses,—forced defective means or unmanageable shapes and surfaces to become auxiliary to effect,—obtained light where darkness reigned,—and shut out, or modified, offensive or insignificant objects, can hardly be too highly praised.

The first chapter is introductory, and contains a series of valuable hints on design, distribution, and decoration, with a number of interesting suggestions relating to the subordinate details of interior ornament. It is well observed that

‘We have, undoubtedly, in this country, many noble mansions, fitted up with all the costly decorations that opulence can command, and possessing almost every embellishment that the most luxurious fancy could devise; yet, in point of interior architecture, they present, with very few exceptions, little that is original or striking, imposing or picturesque; and that which they do display, is generally confined to their vestibules and staircases. In the apartments themselves, architecture holds but a subordinate rank: to rich hangings and draperies, with expensive and fashionable furniture, they are chiefly indebted for their effect. Vivid colours rather than beautiful forms, manufactures rather than art, constitute their attractions. The upholsterer and decorateur have evidently contributed more to their fascinations than the architect.’

There is, however, much in the speculations even of this introductory section, that, were we in quarrelsome mood, we might feel inclined to question, or, at least, to receive with a modified assent. Still, there is so large a predominance of ingenious suggestion, that we are quite willing to recollect the uncertain and arbitrary character of matters of mere taste, and to make large allowance for Mr. Britton's unquestionable right to express a decided opinion on an art which he has so long and so deeply studied, and one branch of which he has done more than any man now living to make generally accessible. We are too apt to lose sight of past circumstances, in our estimate of the present; and, in the actual luxuriance of decorated works connected with architecture, especially of the kind usually termed Gothic, we may not always bear in mind the different state in which those things were twenty or thirty years ago, and

the difficulty of then obtaining sound information on reasonable terms and within manageable compass. Mr. Britton's works are, in themselves, a library of reference and instruction on the subjects of which they treat.

The second and third chapters contain the ichnographical and descriptive details, which we should, of course, find it nearly impracticable to make intelligible without the aid of diagrams, but which become extremely interesting when illustrated by inspection of the clear and expressive outline plates that accompany the volume. These present the general and particular arrangement in multiplied points of view; plan, section, and perspective elucidate each other; while vases, cinerary urns, the Belzoni sarcophagus, and other remarkable antiquities have distinct representations.

The remainder of the volume relates chiefly to the National Debt Redemption Office and the Royal Entrance to the House of Peers; to each of which is assigned, among the plates, a plan, a section, and a perspective view.

A chapter is assigned to the 'contents of the house', and contains references to the antiquities, pictures, and books, of which Mr. Soane has made a large and curious collection.

Some exquisite wood-cuts, by Harvey and Branston, are inserted as vignettes, and a richly coloured Interior of the 'Monk's Room', forms a frontispiece. Considering the number and quality of the embellishments, Mr. Britton can hardly have affixed to the volume a remunerating price.

Art. IV. 1. *Letters from the Ægean.* By James Emerson, Esq. 2 Vols. Small 8vo. pp. 510. Price 18s. London. 1829.

2. *Letters from Greece, with Remarks on the Treaty of Intervention.* By Edward Blaquiére, Esq., Author of "An Historical Account of the Greek Revolution", &c. 8vo. pp. lxii, 352. London. 1828.

3. *Narrative of an Excursion from Corfu to Smyrna, comprising a Progress through Albania and the North of Greece, with some account of Athens, descriptive of the ancient and present State of that City.* To which is annexed, a Translation of the *Erastæ* of Plato. By the Author of "Letters from Palestine." 8vo. pp. xvi, 272. Price 10s. 6d. London. 1827.

WE fear that, with the credit of the Greek nation, all sympathy in their fate has sunk, in this country, to a very low ebb. The battle of Navarino recalled for a moment the languid attention of the public to the shores of the Ægean; but that momentary excitement soon faded away, and the political changes which have since taken place, are all against them. The tardy intervention of the Three Great Powers has checked

the barbarous work of extermination before it was quite consummated; but the country is ruined; its moral energies have been exhausted in the protracted struggle which has destroyed alike its commercial and its physical resources; and there are scarcely materials left from which to construct either a government or a nation to be governed. It seems, in fact, to be now pretty generally understood by all parties, that nothing is to be got out of Greece, nothing to be gained by espousing the cause of a bankrupt country; and this fatal discovery, so mortifying to our Stock Exchange Philhellenists, and to other speculating adventurers, has produced a vindictive hostility towards the unfortunate Greeks. With the exception of Mr. Blaquiere, whom we regard as the most sincere, upright, and disinterested friend their cause has found, and who still remains staunch to their falling fortunes and unpopular interests,—there are scarcely any of their *quondam* partizans and would-be regenerators in this country, who have not backed out of the field, or silently abandoned the hopeless adventure. Even the tone of Mr. Emerson is not a little changed since he drew his 'Picture of Greece' in 1825; and he seems to have become almost as warm an admirer of the Turks as Sir William Gell himself. At the same time, other writers have been busily and not very honourably employed in writing down the character and cause of the poor Greeks: among whom, a Mr. Philip James Green, a trading Consul at Patras, who stands charged by the Greeks with supplying the Turkish garrisons with provisions,—has put forth a work entitled "Sketches of the War in Greece", in which the lofty pretension to superior accuracy is combined with the most discreditable unfairness of statement and a spirit of rancorous hostility against the Greeks. A writer, indeed, who complains of ill treatment on the part of the nation to whom he affects to do justice, on the one hand, and who, on the other, lies under the imputation of having been the secret ally of their oppressors and enemies, is not exactly the individual from whom we should expect an impartial estimate of the claims and condition of the Greeks.

The annals of a civil contest, under the most favourable circumstances, must always present details sufficiently revolting. But when an enslaved people have risen upon their oppressors, under the maddening impulse of national animosity and a keen, vindictive sense of injury, joined to religious hatred,—all the worst passions are at once let loose; and that must be a master spirit indeed, which could 'ride in the whirlwind and direct the 'storm.' A people accustomed to be ruled by laws, may still preserve, amid the dissolution of the existing government, the character of a civilized society,—a respect for the fundamental laws of social order, and a spirit of subordination and union.

But a people governed only by force, when the external pressure of the iron yoke is removed, are left to the wayward guidance of their passions, or the varying current of popular feeling. It is only in the first stage of such a contest, that a strong national enthusiasm, directing the united energies of the million to a common object, can be expected to supply the place of that power which is alone competent to maintain and direct a regular movement in the complicated machinery of society. Great leaders are sometimes created and called forth by such an occasion; but, in a protracted struggle, these too often perish, and leave no successors. Such has been the case with the Greeks. When the ardour which at first placed arms in the hands of the clergy, and even of women, had passed away,—when revenge had become satiated, the love of glory had been cooled by suffering, and there was no longer any booty to be seized, any pay to be obtained,—then, the natural consequence ensued; the leaders fell out among themselves, and paper laws and a theoretical government were in vain had recourse to, as a remedy for the disorganization which must attend the sudden dissolution of society into its first elements. The worst effect of despotism is, that it unfits a people for freedom, by exacting implicit and servile subjection,—a totally different thing from the principle of self-government, which is obedience. Thus, when tyranny is overthrown, it bequeaths a poisoned robe to its conqueror.

The Greeks have been every way unfortunate: they have had every thing against them, but the imbecility of their late masters, the strength of the country itself, and the Providence of Heaven. Whoever reads with candour the history of the struggle, must regard its being thus long maintained as next to a political miracle. It is hard to say, whether their cause has suffered most from internal factions or from foreign intrigues;—whether it has been more injured by open enemies or by false friends;—by the undisguised hostility of the Austrian Government, the hollow and treacherous patronage of Russia, or the sinister intermeddling of English loan-contractors and liberals. It was not, indeed, till the contest had continued nearly three years, that any effort was made in this country in behalf of the Greeks; and then, unhappily, it was made a party question. Up to that time, the decided manner in which Lord Castlereagh had declared against the cause, and the unambiguous hostility of the Ionian Government, had excited, very generally, in the minds of the Greeks themselves, and in part justified, a suspicious and unfriendly feeling towards this country. And when their cause was at length taken up in England, and a Greek Committee was formed, the party character of that Committee, and its miserable mismanagement, precluded the success of an appeal,

which would otherwise have been irresistible, to the humanity of the British Government and nation. Upon the disgraceful business of the two Greek loans, and their ill-fated misapplication, we have no wish to enlarge; and we commend the forbearance and address of Mr. Blaquiere, in so dexterously disposing of the unpleasant topic in the following note, intended, as it should seem, to stop the mouth of Brother Jonathan upon the subject.

‘Though the feeling in favour of Greece, which prevailed for some time in the United States, was much more intense than in England, the subscriptions there have not been so liberal as might be expected. With respect to the transaction of the frigates, it was fully as disgraceful to all the parties concerned, as the most flagrant acts of their coadjutors on this side the Atlantic; and like them, reflects as much discredit on the national character of America as on that of England. It is really lamentable to think, that men should be found in either country, capable of thus sacrificing every principle of integrity and honour to their avarice and rapacity.

‘I am aware that many persons, for whose opinions I entertain the utmost respect, will censure me for not entering into more ample details on the subject of the Greek Loans: but I still feel that they will more properly form a separate Work; and, as already stated, I shall leave the task of more minute exposure to others. A friend of the Greek cause, who is intimately acquainted with all the facts, especially those relative to the *Second Loan*, after expostulating with me on the determination I had formed, exclaimed—“You are the best judge; but I can only say, that if you omit this necessary inquiry, you conceal one of the most nefarious transactions that ever occurred in any country!” Happily for the friends of virtue and humanity, the disgrace brought on the national character of England, by these transactions, has been neutralized, if not obliterated, by the *Treaty of Intervention*.’ pp. xxii, xxiii.

Into the history of the Greek Revolution, it is not now our purpose to enter; nor shall we at present engage in the discussion of the political questions involved in the beneficent intervention which has at length been agreed upon. We must content ourselves with referring our readers to Mr. Blaquiere’s volume for the most recent details of an historical nature, as well as for the fairest *exposé* of the present state of the country. There is no attempt, in either this or the Author’s former volumes, to conceal the real difficulties and exigencies of the case. While he is the benevolent advocate of the Greek people, he deplores the incapacity or want of principle which has characterized, for the most part, the men into whose hands the power and government have from time to time fallen; and he acknowledges, that what that unhappy country most immediately stands in need of, is ‘such a government as may be best suited to a people emerging from ignorance and oppression’.

‘ When I left Greece’, he says, ‘ in 1824, there was a Government and a Legislative Assembly, which appeared to be acting for the common interest ; the first instalment of the loan contracted for in London had arrived, and there was every hope that the war would thenceforth be carried on with vigour. As if, however, the only means by which the contest could be successfully maintained, according to the oft-repeated assertions of the Greeks themselves, and the opinion of all their foreign friends, were destined to become an apple of discord, and paralyse their best energies ; it is truly mortifying to reflect, that scarcely a single victory has graced the annals of this interesting struggle, subsequent to the arrival of the supplies alluded to. Although it would require a volume to narrate all that has taken place within the above period, I shall merely state a few leading facts, in order that you may be enabled to form a general notion of what has led to the present state of affairs.

‘ You are already acquainted with the various dissensions which preceded the nomination of Conduriottis to the Presidency. This event had scarcely been announced, when it aroused the jealousy of some of the Moreote leaders. When, however, the partiality shewn towards the fleet, in preference to the army, and to the Hydriots in particular, became evident, several angry remonstrances were addressed to the new government : instead of these producing any effect, they only served to create additional irritation, which was soon followed by the open defection of Colocotroni and nearly all the Primates. The nation having thus become completely divided against itself, no wonder at the successes of Ibrahim Pacha. The liberation of the dissident chiefs from the monastery of Saint Elias, in Hydra, where they had been confined, did not serve to restore confidence, so that the Egyptian army was allowed freely to traverse the Morea without opposition. The fate of Messolonghi, by far the most terrific event of the revolution, is known to you ; it was the natural result of the divisions of the Peloponnesus. The French colonel, Fabvier, who had been intrusted with the organization of regular troops, instead of proceeding to the relief of Messolonghi, undertook an expedition to Negropont, where his corps was defeated and dispersed. The government of Conduriottis, unfortunate in all its measures, and abandoned on every side, had no other alternative but that of appealing to England. Hence the famous offer of the Protectorate. I should have observed, that the formation of a party at this period, under the alleged auspices of the Duke of Orleans, served not a little to distract the counsels, and paralyse the efforts which might have been otherwise made to check the progress of Ibrahim Pacha. It is to be regretted, that this scheme found several partizans among those who were previously regarded as possessing some share of common sense and patriotism. Here it may be as well to add, that this notion has passed away, and that if it has any advocates left, they are both few in number, and without a particle of influence.

‘ The assemblage of a general Congress at Epidaurus, in the summer of last year, was a memorable event in the history of the Greek struggle, since it has led to a degree of animosity among the civil and military leaders, which, I venture to predict, nothing but foreign inter-

vention, and that of a most direct nature, is ever likely to allay. Experience has unhappily proved, that while these Congresses tend to create new jealousies, and excite rival pretensions, they have seldom led to any measures of real vigour against the common enemy. The only effect of the late Congress was that of displacing the former government, and naming two commissions, one of *eleven*, and the other of *thirteen* members. The first was to conduct the executive, and the other to superintend foreign and financial relations. The result of dividing the power among so many individuals, all more or less connected with faction and intrigue, might have been easily anticipated. Scarcely a single step was taken by the Commission of Government, to prosecute the war, or retrieve the errors of the past; while almost the first measure of the Legislative Commission, was to issue a decree, by which one of the contractors for the second Greek loan, was empowered to examine and decide on the correctness of his own accounts!

‘The effect of this arrangement on the English creditors, is too well known to require any comment. While a mortal blow was thus given to public credit, the conduct of the other Commission was not less calculated to destroy the best hopes of the friends of Greece. Instead of adopting any measures for carrying on offensive operations, or repressing the piracies which had so long disgraced the cause, a violent contention arose relative to the crop of currants, among the very members of the government. This ended in what is called the civil war of Corinth, and of which all the embers are not yet extinguished. As you may well imagine, this feud, so disgraceful to the parties concerned, has done incalculable mischief in every point of view; and I regret to be obliged to say, that from all I have heard, it has been marked by cruelties on both sides, to which avarice and passion could alone give rise.

‘It is needless to say, that a contest of this unnatural description was, above all others, calculated to perpetuate existing jealousies: these have been fomented by another material cause. You are perhaps aware, that the functions of the two Commissions were merely provisional, and that a new Congress was to re-assemble in September, for the election of a government, as well as the despatch of all matters connected with the prosecution of the war. This meeting, so necessary on every account, has been deferred on various pretences, until matters have reached such a point, as to render it very doubtful whether the two great parties, or rather factions, into which the leaders have resolved themselves, will ever coalesce for the common good of the people. Thus it is, that while the Deputies of the last Congress are collecting here under the auspices of the two Commissions, a new set of representatives are assembling at Castries, the ancient Hermione, under those of Conduriottis and Colocotroni. The great bone of contention between these unfortunate people is, that the persons here assert the last Congress was not dissolved, while their rivals of Castries not only dispute their legitimacy, but insist on the formation of a new Congress. While such is the state of parties, I need hardly add, that unless there is a change, and some sort of accommodation between the ruling factions, the dearest interests of the ill-fated populace

stand a very probable chance of being sacrificed. In closing this short sketch of the causes of these unhappy dissensions, which seemed necessary for those who may be desirous of following the course of the struggle in all its stages, I owe it to the Greek population to say, that the truth of Mr. Burke's splendid maxim—"the people are never wrong" has in no instance been more strongly verified, than in the whole course of the present contest. Naturally anxious to shake off the Ottoman yoke, they flew to arms in the hope of being able to attain that object; such, however, are the grievous excesses to which they have been continually exposed, as well as the conduct of their principal leaders, that they are at a loss how to act, unless foreign intervention or new leaders arrive to wrest all power from the hands of those who have so cruelly abused it, and rendered themselves unworthy of further confidence. Such, I deeply lament to say, is the present state of affairs in Greece!' pp. 38—43.

The letter containing this statement, is dated from Egina, Feb. 1, 1827. In the following March, it was unanimously resolved by the contending factions, to confer upon Count Capo d'Istrias the presidency of the Greek Confederacy, while General Church was declared generalissimo, and Lord Cochrane high admiral of the fleet. In July of the same year, the Treaty of Intervention was signed in London; and on October the 21st, took place the memorable battle of Navarino. Such are the leading facts in the recent annals of the contest. Capo d'Istrias is reported to be already wearied of his toils and honours, and Lord Cochrane is understood to have resigned his high commission; but with the particulars we are as yet unacquainted. The financial exigencies of the state must cripple any government that at present can be formed in Greece, and paralyse, at the same time, any military energies. Years of repose and security, and the revival of a legitimate commerce, can alone repair the dreadful devastation which has been made in this unhappy country. To the poverty of the Greeks may be ascribed a great portion of their misfortunes; and it forms the best extenuation of those criminal proceedings which have drawn down the greatest disgrace upon their name.

'With respect to the piratical excesses', says Mr. Blaquiere, 'which have lately been carried to such great extent, and covered the perpetrators with well merited obloquy, as well as tarnished the honour of the Greek cause; however blameable and iniquitous, they were the inevitable result of anarchy on the one hand, and of poverty and want on the other. During the first years of the struggle, when there was abundant occupation for the soldiery and seamen, and civil dissension had not yet paralysed the strength of the executive, these disgraceful excesses were of rare occurrence: at a later period, the absence of naval and military organization, combined with the distress of all classes, more especially those who had been exclusively indebted to maritime commerce for the means of existence, left no alternative, in nine cases

out of ten, but the desperate one to which they have unhappily resorted. When all the circumstances of the case are considered, the calm and dispassionate observer of human actions will perhaps be induced to say, that a more civilized people, placed in similar difficulties, would have committed the same, if not greater excesses.'

pp. 175, 176.

Mr. Blaquiere expresses at the same time his conviction, that a third, or even one-half of the pirates has consisted of Slavonians, Genoese, Sardinians, and Maltese. With no fairness, indeed, would the character of any nation be inferred from that of its navy, and more especially a navy neither paid nor recognized by its Government. If the Greek pirate is to characterize his nation, what shall we say of the English pirate,—the slave-trader?

We have never been disposed, however, to rest the claims of the Greeks upon either their national virtues, their pure classic pedigree, or their nominal Christianity. In point of morality, the most unfavourable representations will not allow of our attributing to them a worse character than was borne by the Spartans, and Cretans, and Athenians of old. As to their genealogy, the Greeks were always a mixed race; and there is, probably, not more of Slavonian, Turkish, and Italian blood in the veins of the modern Roumeliots, and Moreotes, and Hydriotes, than there was of Colchian, Macedonian, Phrygian, and Egyptian, in the composition of the ancient races. Then, with regard to their religion; the best that can be said of it is, that it is far more *improveable* than Popery; first, inasmuch as it admits of the free circulation of the Scriptures, and recognises their paramount authority; and secondly, inasmuch as its claims are less arrogant and uncompromising, and the Greek priest is far more disposed than the Romanist, to respect the faith of the Protestant. Mingled, therefore, as it is with superstition as gross as that of the Romish Church, it is far less hostile to the progress of Christianity, and, in some essential respects, less opposite to its spirit, than the religion of Spain, Portugal, and Italy. Still, we have always deprecated mingling religious considerations with the cause of the Greeks, as if the honour of Christianity was concerned in their being emancipated from the Turkish yoke. If the first Christians were bound to maintain the character of good subjects under a Pagan government, why should not the Greeks be subject to a Mohammedan ruler? The plea of delivering them from the yoke of Infidels, is unsound and anti-Christian: it breathes the spirit of the crusaders, not of the apostles. "If my kingdom were of this world," said our Lord, "then would my servants fight." The believer in Mohammed's mission is not further removed from Christianity, than the worshipper of the Panagia and St. Isidore.

It is not the religion of the Turk which can invalidate his political rights, and dissolve subjects of another faith from their allegiance. It is the disregard of natural and inalienable rights, the grinding tyranny of a military despotism, the insulting spirit of a conqueror maintained in the government of a whole nation,—these are the features of the Turkish polity which gave to the Greek insurrection its character as a patriotic cause, and one in the success of which every enlightened friend to humanity felt warmly interested. Burke has finely depicted that ‘barbarous, anarchic despotism’, beneath which ‘the finest countries in the most genial climates in the world, are wasted by peace, more than any countries have been wasted by war; where arts are unknown, where manufactures languish, where science is extinguished, where agriculture decays, and where the human race itself melts away and perishes under the eye of the observer.’ The rescue of any portion of territory, any race or people, from the withering and wasting influence of such a despotism, must be regarded as an occasion for congratulation and joy. We are not among those who hold that the end sanctifies the means; nor do we understand the legitimate grounds upon which a partition of Turkey could be determined upon, unless its Government rendered itself amenable to the stronger powers by acts of aggression. And if the Turks were driven out of Europe,—where they have as good a right to be as the Russians,—the vacancy would not be filled by a better people, had they but a better government. Whether the Turk or the Greek be the finer race, the more amiable or the more civilized, we do not care to have decided. Mr. Emerson, in the present volumes, like Sir William Gell, gives the preference to the children of the Circumcision. It must, however, be recollected, that their political predicament widely differs, and that the vices of the Greek are at least in part the result of his degraded condition. Add to this, the Greek has nobler capabilities than the Turk: it is less what he is, than what he may and will become, under the genial influence of freedom and knowledge, that elevates him above the phlegmatic and stationary Ottoman. But these considerations do not affect the merits of the Greek cause, or render less odious and intolerable the iron despotism from which they have, we trust, effected their emancipation. In the total downfall and extinguishment of that and every other form of tyranny, men and angels must rejoice; for the duration of such a government cannot possibly outlast the reign of mental and moral darkness which is drawing to a close.

But we must hasten to say a few words of the other works now before us. The “*Letters from the Ægean*” have already partially appeared in the pages of a periodical miscellany; and although just published in their present form, they are not of a

more recent date, apparently, than the Author's "Picture of Greece", to which they may be regarded as a continuation or supplement. They differ, however, in their general style and design, being more picturesque than political; and the descriptive details relate to different scenes,—the Cyclades, Smyrna, the sites of the Asiatic Churches, Patmos, and the other Isles of the Egean. Although they do not add much to our previous information, they are written in a very pleasing style, and are highly interesting, from the nature of the scenes and subjects which they describe. Scattered through them are some recitals of a very romantic character, which will no doubt powerfully contribute to the popularity of these volumes. Our extracts, however, must be confined to a few specimens of the Writer's style, more easily detached from their connexion. In describing a Turkish burying-ground, Mr. Emerson has occasion to remark, that they are almost exclusively visited by female mourners. This serves to introduce, somewhat abruptly, the following comparison between the Turk and the Greek.

‘Nor are the Turks by any means divested of domestic affection either; but national custom and a fostered feeling of male superiority have taught them that it is unmanly to make a womanish display of sentiment. With a Greek, who seems to copy all the gaudy exterior without the solid virtues of the Mussulman, this idea of male superiority surmounts every suggestion of love or lasting attachment. The Osmanlee teaches the inferiority of woman in another world, yet grants her what appears to him her due sphere in this; the Greek, on the contrary, inflicts present degradation, as if inculcating submission here as the purchase of happiness hereafter: with the one it is an error of the head, with the other a tyrannical theory of the heart.

‘I have frequently heard even the Hydriots talk in rapture of their little sons, praise them as blooming Cupids, and boast of the promising manliness of their infant forms, whilst their equally lovely daughters or affectionate wives are never mentioned, or, if referred to by another, dwelt on for a moment, and the conversation reverted to their boys. On more than one occasion, Captain Hamilton, of the *Cambrian*, the well-known friend of the Greeks, has been solicited, during periods of threatening danger, to receive the sons of the chiefs on board his vessel for protection, whilst the daughters and wives were left to await their fate amongst the lumber of the houses.

‘In like manner, whilst imitating in less important matters the customs of their masters, the Greek almost invariably abandons the substance for the shadow. His embossed and richly-gilded pistols are splendid only in the stock, the barrel and other important items being generally worthless; the hilt of his sabre is often set with jewels, whilst the blade is gnawed with rust; the light flowing dresses of the Mussulmen, so admirably combining grace with convenience, are rejected by the Greek, since they cannot be covered with lacing and golden braid like his tight and inelegant jacket; and the cool silken sash, which confines the garments of the Turk without adding to the

oppressive heat of the climate, is laid aside for the hard leathern pistol belt of Albania, which admits of more ornament, but at the same time keeps the wearer in a fever of heat.

‘But it is needless to prolong the list of the thousand instances in which the spirit of imitation has made him grasp merely at the glaring and more imposing points of the Mussulman character, whilst by caprice or contempt he rejects the solid advantages it may possess.

‘Taken *en masse*, the Turks are the finest-looking race of men in the world: their oval heads, arching brows, jetty eyes, and aquiline noses, their lofty figures and stately mien, are all set off to full advantage by their ample robes and graceful turbans. All is ease and proportion about a Turk; there are no angles or straight lines in his features or person; in all, we find the pure curve of manly beauty and majestic grace.

‘It is inconceivable what a miserable figure an Englishman or an European makes beside him; his black unmeaning hat, harlequin pantaloons, and hard-collared, straight-cut coat, (which will one day puzzle those of posterity who shall be antiquaries in costume,) contrast so villainously with the picturesque head-dress, ample trowsers, and floating pelisse of the Ottoman, whilst his glossy beard flings contempt on the effeminate chin of the clipped and docked European.’

Vol. I. pp. 81—85.

Upon this picture, it is necessary to remark, first, that the Albanian costume is not uniformly preferred by the Greeks to that of their Turkish masters; that the prevailing costume is decidedly oriental, except in the islands; and that the Turks have probably borrowed more of their customs from the people they subdued, than the latter have from their conquerors. In fact, nothing is more remarkable in the modern Greeks, than the close resemblance which is still found in their customs and ceremonies, and even dress, to those of the ancients. With regard to physical beauty, it must be remembered, that the Ottomans are a mixed breed, and that not a few among this fine-looking race are the children of Grecian mothers. The attempt to represent the Greek as less susceptible of domestic and parental attachment than the Ottoman, is, we must say, singularly unjust, and betrays a very limited acquaintance with the character and customs of either nation. No Oriental talks of his ‘affectionate wife or lovely daughters’, as Mr. Emerson must know; and if we allow the Hydriot sailor to be a Greek, it is because we allow the name of Englishman to all persons born in our own island. The standard of English manners, however, is not, we apprehend, to be found in the society of our sea-captains and maritime population. Those who have had any access to the families of the higher classes among the Greeks, will bear witness to their singularly polished and amiable manners, and their affectionate and kind disposition.

At Denizli, in Natolia, a town which has sprung from the

ruins of Laodicea and Colosse, our Author's host was a hospitable Greek, who supported himself and a brother by the sale of leather and the manufacture of slippers. This man, Mr. Emerson says,

'felt extremely interested in the success of his countrymen in the Morea; and it appeared that his object in proffering us his hospitality, was to learn some news from Greece, and to solicit our advice (as having probably visited the country) as to the propriety of abandoning his home and joining their cause. It is remarkable, that this enthusiasm I have always found merely at a distance from the seat of war: in Greece itself, such patriotism is rare. Our host, however, allowed himself to be persuaded of the inefficiency of his proffered service, and the truth of the fact, that in the Morea there were more soldiers than the Government can well make use of.

'His house was situated in a court-yard, the opposite side of which was occupied by the dwelling of a Greek lady and her daughter: the latter was said to be extremely beautiful, but, though she had lived for five years beside him, our entertainer had never yet seen her, nor did she ever cross the threshold. This rigid regulation of society, which he assured us was common enough here, is much more severe than any that I had met with among Greeks before. He attributed it, however, to the tyranny and turbulence of the Turks, which being infinitely more galling and oppressive here and in the interior, than at Smyrna, or along the coast, obliges the Christians to resort to such extraordinary precautions to ensure the honour and security of their families.

'Perhaps, too, the feeling may have in it as much of inclination as necessity on the part of the Greeks; for I have invariably observed, that the further we progress towards the south in any country, the situation of females becomes more deplorable and unhappy. In northern latitudes alone woman is the better half of creation; as we draw towards more genial climes, she gradually merges into equality, inferiority, a deprivation of her rights and dignity, and at last, in the vicinity of the line, a total denial of a reasoning principle or an immortal essence, which might enjoy in another world those privileges of which she is tyrannically debarred in this.' Vol. I. pp. 167—169.

As this little bit of philosophy has nothing to do with the Greeks, we shall dismiss it with the brief remark, that the Writer is imperfectly informed as to the facts of the case. No such geographical gradation in the rank of woman exists, except in his own imagination. Woman cannot be more degraded than she is among some of the Thibetian tribes, while near the Equator, she is far more on a level with her lord, than among the African Bedouins. Among the Jews and the Moors, under the same parallel and in the same country, the difference in their respective treatment of their women, is far more striking than the contrast between any two nations of civilized Europe. But it is upon the former part of this paragraph, that we deem it most necessary to animadvert, because the Author's testimony

on such a point may seem to carry some weight with it; and the inference which it seems intended to suggest, is, that the enthusiastic spirit of patriotism has had no existence among those who have been most actively engaged in the national contest. Yet, the Author of the "Picture of Greece", will hardly maintain, that such patriotism had no share in producing the first movements of the Revolution. What then is his meaning? That the soil of Greece is no longer the residence of the most patriotic portion of the Greek nation? There is some truth in this. Those who had the means of emigrating, the more wealthy, and enlightened, and educated class, had, before the commencement of the contest, withdrawn to Ioannina, to Smyrna, and to other cities of Europe and Asia; still retaining, however, as refugees or colonists, an ardent attachment to their native soil and the land of their fathers. The capital of Ali Pasha, in particular, has been styled the Athens of modern Greece. The Greeks constituted the most numerous and respectable portion of the inhabitants; and no where was the language spoken with a nearer approach to the ancient purity. That the flame of patriotism should burn purest and brightest in the hearts of such unwilling absentees,—that they should feel a warmer interest in the fortunes of their long oppressed country, than either Albanian mercenaries, Roumeliot *klefts*, or Hydriot pirates, is, in our judgement, not very surprising.* We cannot think, however, that among the peasantry of the Morea or of Livadia, patriotism of this description has shewn itself to be rare. Mr. Emerson, it may be recollected, in his former work, spoke in somewhat harsh terms of the 'cringing, 'treacherous, low-spirited', yet, kind and hospitable Moreote; while Mr. Waddington, after characterizing the peasant of Attica as 'proverbially respectable and inoffensive', adds, that the native Moreote, 'drawn also from the peasantry of the 'country', discovers 'an anxiety to oblige, expressed with such 'natural politeness as contrasts him most favourably with the 'surly vagabond adventurers who keep guard at the gates of

* An instance in point is furnished by a notice now before us, of the recent death of the Archimandrite Gazir, in his seventieth year. At the commencement of the Revolution, he was residing at Vienna, where, by long and useful labours, he had amassed a tolerable fortune. He was a compiler of a Greek Dictionary, in 3 vols., and the contributor of several interesting scientific articles in the *Mercury* of Vienna, of which he was the principal Editor. Scarcely had the Greeks formed the design of throwing off the Ottoman yoke, when he quitted Vienna, and returned to his own country. He was a member of the first National Assembly, and by his conciliatory spirit, frequently allayed the conflicts of opinion and party spirit.

‘Athens, or the insolent and unmannerly sailor of Hydra or ‘Spezzia.’ Mr. Emerson cautioned us, in his former work, against listening to violent and interested detractors of the Greek nation; and we are disposed at the present moment to receive any statements to their prejudice with peculiar suspicion: they are at least ill-timed and ungenerous. We acquit Mr. Emerson, however, of any unworthy motive; and indeed, the present volumes contain ample illustration of the claims which the wrongs of the Greeks, their sufferings, and their heroism, have upon our warmest sympathies. We select two anecdotes by way of specimen.

‘On going on shore, we learned that information had been received by the Pacha, of the intended flight of a party of Greeks from the city, and the officers in the Turkish boat had been sent to intercept them. It appeared that the commander of an Austrian vessel, in which they were to sail, had given notice of their intention to the Government, for the sake of a trifling reward, after having already been paid a considerable sum for their passage, and received on board the little portion of their property which they had been enabled to secure. The fugitives had been concealed in an obscure part of the bay, when his boat had been sent to take them off; but instead of bearing them on board his own brigantine, he carried them in the course of the Turkish barge, as had been previously arranged.

‘As the Moslems, however, drew near, the young man who was the chief of the party, perceiving that they were betrayed, and that escape was impossible, started from his seat, and, plunging his yataghan in the breast of the treacherous Austrian, sprang with a girl who sat beside him into the waves. He sank instantly; but, unfortunately, the dress of the lady kept her above the water till drawn out by the Turks, and reserved to a deadlier fate. From all the circumstances of the affair, it immediately struck us, that the individual who had perished was the unfortunate son of our amiable Greek friend, who had been thus attempting his flight with his bride; and our anticipations received a melancholy confirmation, when, on hasting towards their dwelling, we found it surrounded by Turkish soldiers; but, apparently, the inmates had fled: whither they had directed their wandering steps, we never learned.

‘But such is the life of the Smyrniot Greek. A few evenings before, we had been with them in their garden, amidst songs and smiles of joy and merriment; they had now gone from that happy home for ever, with the consciousness that their return, even at the most distant period, must be to indignity and death.’ Vol. I. pp. 105—107.

In touching at Simé, Mr. Emerson was accosted by a young Greek who had formerly attended him in an excursion from Pyrgos to Tripolitza, but whose altered appearance prevented his being immediately recognized. His history is as follows.

‘His name was Christophoro, and he was a native of Cyprus. His father was a merchant of Lernica, who being seized by the Turks im-

mediately after the massacre of the Primates at the commencement of the Greek Revolution, was compelled to turn Mahomedan in order to save his life, and secure his property for his children, the greater number of whom abjured Christianity along with him. Christophoro had been four years married, when the event took place, which thus cut off almost the entire circle of his friends, and for ever alienated him from his home and his family. No entreaties could compel him to abandon his faith; but it was in vain that he crept from one place of concealment to another, in order to avoid the alternative of death or apostacy which awaited him on falling into the hands of his enemies; his retreats were, one by one, discovered, and the last resource which remained to him, was to place his wife and child under the protection of his father, and fly from Cyprus, till some favourable change in the policy of its tyrants might enable him to return once more to happiness and his home.

‘ In an Ionian vessel sailing from Famagousta, he procured a passage, and was safely landed at Cephalonia, where he obtained a situation in the employment of an English house, as an agent for purchasing dried currants at Vostizza, in the Gulf of Lepanto. This, however, he was induced to abandon by the representations of a Cypriot Archimandrite in the service of the Greeks, in the hope of procuring an appointment in an expedition about to be fitted out by the Provisional Government, for the purpose of taking possession of Cyprus and driving out the Turks. For this undertaking, the preparations were never completed, and after waiting for months in the bureau of the *Ἐκτελέστικον Σῶμα*, or Executive body, at Napoli di Romania, Christophoro was obliged to sling a tophaic across his shoulder, and take to the hills with his yataghan and capote, as a palikari in the troop of one of the Roumeliot Capitani. His constitution was, however, by no means adequate to endure the hardships of kleftic warfare; and after a few months of the most intolerable privations, living almost entirely on hard biscuit and snow-water, in the mountains of Lalla, he was obliged to resign his arms, and accept a domestic office from the Eparch of Pyrgos.

‘ Here we had first met with him, and from hence he accompanied us across the Morea to Tripolizza. We had left him there robust and light-hearted, amidst all his sufferings: as he now stood upon the deck, he was forced to lean his emaciated limbs against the bulwarks of the vessel for support, and we almost shuddered to meet the stare of his blood-shot, sunken eyes, and to look upon his bony, fleshless hand.

‘ He told us, that after we had left him, he had gone down to Mylos, on the bay of Napoli, as an assistant to a camel-driver, and there had caught a fever from the miasmata of the marshes of Lerna. From the effects of this he had never recovered. A mystico of Syra had conveyed him to that island, and from thence he had begged a passage in another to Simè, where our captain had taken him on board. He felt, he said, that he was dying; and his only wish was to reach Cyprus, and receive at once the welcome and the last farewell of his family.

‘ For the two succeeding days, as we glided slowly along the rugged shores of Karamania, he was helped to come upon the deck, and re-

cline in the sunshine ; and one evening, he called me to him, to beg as a last request, that if I should touch at Cyprus, I would seek out Hadji George, of Lernica, tell him the melancholy end of his son Christophoro, and beg him to continue to perform for his wife and son, the duties of a husband and a father. Our vessel, however, shortly after reached the Island of Castelorizo, and Christophoro was still living, when we bade him good bye on board the Madonna de Tunisa, which sailed the following evening for Cyprus.' Vol. II. pp. 32—36.

Mr. Jolliffe's ' Letters from Greece ' describe a tour performed in 1817, when the storm which has since burst, was already gathering. The Author sailed from Corfu to Prevesa, whence he travelled to Ioannina, and afterwards crossing Mount Pindus, visited Larissa, Tempe, Delphi, Thebes, Athens, and Smyrna. To those who have not had an opportunity of seeing the Travels of Dr. Holland and Mr. Hobhouse in the same parts, the slighter sketches of the Writer will convey some pleasing information ; but an unreasonable price has been set upon the volume. It appears, indeed, to have been designed chiefly for private circulation, and may therefore be exempted from criticism. It is the somewhat indolent production of a scholar and a gentleman.

Art. V.—*The History of the Church of Christ* : intended as a Continuation of the Work of the Rev. Joseph Milner, M.A., and the Very Rev. Isaac Milner, D.D. F.R.S. By John Scott, M.A. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Vol. II. Part I. 8vo. pp. 324. Price 8s. Seeley and Sons. 1828.

THE former volume of Mr. Scott's " Continuation " brought down the History of the Lutheran Church to the death of Luther, Feb. 18, 1546, and the eve of the Smalkaldic war. The present portion of the second volume includes the events from that period to the Peace of Religion in 1555 ; details the remaining transactions of Melanchthon, who died in 1560 ; and comprises a summary of the proceedings of the Council of Trent, from its opening, A.D. 1545, to its dissolution, A.D. 1563. The remainder of the volume is intended to be employed on the Swiss Reformation.

The Smalkaldic war was disastrous to the Protestants, principally through the treachery of Maurice of Saxony ; whose artifice and duplicity were afterwards directed against the Emperor, and proved, in the events to which they led, so signally successful in advancing the cause which he was now engaged, by his concurrence with Charles against the liberties of Germany, in opposing. Charles's protestations, that he made war, not on account of religion, but solely for the purpose of putting

down insubordination, and punishing rebellion, produced division among the Protestant princes, and obtained him the support of a part of them in the contest, from which he hoped to secure the exercise of his authority in reducing the empire to the profession of a uniform faith. Maurice aspired to the possession of the dominions of the Elector of Saxony; and in the part which he was taking in the hostilities, he was not less induced by the prospect of securing the object of his selfish ambition, than by other motives. He obtained the reward of his iniquity. The confederates were dispersed, and almost all the Protestant princes and states were compelled to submit, to implore pardon in the most humiliating manner, and were mulcted in heavy fines. The Elector of Saxony, having been defeated and taken prisoner by the Emperor, was brought to trial as a rebel and traitor, and sentenced to die; though his life was spared, on condition of his resigning the electoral dignity; and Maurice was immediately invested with it, and took possession of the electoral dominions. The Landgrave of Hesse was shortly afterwards induced to surrender, and became the prisoner of Charles; who, elated by his successes, now demanded from the princes and cities of the Empire, submission to the decisions of the Council of Trent. In the history of the events which were consequent upon the overthrow of the Protestants, the misfortunes and sufferings of the Elector of Saxony, and the severe and cruel treatment of the Landgrave of Hesse, after they had fallen into the hands of the Emperor, are the most interesting subjects of recital. Of these distinguished persons, Mr. Scott has furnished some brief but instructive notices. It did not come within his plan, to detail the political events of the Smalkaldic war; and he therefore, satisfying himself with a concise sketch of them, refers his readers to the historians of the period for an account of them; but the principles and behaviour of the former of these princes, in the day of his adversity, are too closely connected with his purpose of furnishing illustrations of the influence of true religion, to be overlooked. His account of the Elector concludes with the following paragraph.

‘ It would have been highly gratifying to present any accounts of the Landgrave of Hesse, similar to those which we have been reading of his old friend and ally: but, alas! his conduct in captivity, in most points, furnished a contrast to that of the Elector. The treachery, indeed, (for it deserves no better name,) by which he had been deprived of his liberty, and the unfeeling cruelty with which his galling captivity was continued, when no conceivable end remained to be answered by it, rouse our indignation, even at this distance of time: yet, his unabated impatience under his calamity, and the unworthy surrender even of his religious principles, which he appears to have voluntarily

offered, in order to obtain his liberty, while they excite our deepest regret, cannot escape our marked condemnation. He recovered his liberty about the same time with the Elector of Saxony; and was re-instated in his dominions: but his sufferings appear to have broken the vigour, and extinguished the activity of his mind. "From being the boldest as well as the most enterprising prince in the empire, he became the most timid and cautious, and passed the remainder of his days in a pacific indolence." On the whole, we cannot but fear, (and we express the sentiment in this connexion with great pain,) that in him, as compared with the good Elector of Saxony, we see illustrated, the wide difference between the case of religion carrying conviction to the understanding, and calling forth the exertions of a mind naturally stirring and active, and one in which it thoroughly takes possession of the heart. In the former, the time of trial will discover the essential deficiency; and then, very probably, even those useful qualities which seemed most natural and inherent, not being supported by real Christian principle and Divine grace, may fail; while the other character, perhaps originally less vigorous, "by waiting on the Lord, renews his strength," yea, "waxes stronger and stronger."—"The lamp" of the Elector, we see burning brightly to the last, while that of the Landgrave apparently goes out.' pp. 20, 21.

In March 1547, the sittings of the Council of Trent were interrupted by the papal decree by which it was translated to Bologna. As this measure originated in the fears of the Pope, who was under apprehension lest the successes of the Emperor in Germany should influence the Council, and thus prove to be the means of diminishing the authority of the Church; so, its removal to a situation where he might more easily control its decisions, was offensive to the Germans, and, on the part of the Emperor, was followed by the publication of the *Interim*. This name was given to a scheme of doctrine which was intended to continue in force till the decision of a satisfactory General Council could be obtained, and was one of the many strange and abortive attempts which have been made by the interposition of despotic authority, to establish uniformity in religion. This formulary, after being submitted to the examination of select persons, was proposed and ratified in the diet of the empire, on the 15th of March, 1548. It was alike unacceptable to Protestants and to Romanists; but no pains were spared by the Emperor to enforce compliance with it; and the free cities, in which the doctrines of the Reformation had taken the deepest root, particularly felt the rigours of the tyranny which he employed to establish it.

'Strasburgh, which had been under the necessity of submitting to the Emperor's authority one month only before the battle of Muhlberg, now distinguished itself by a noble, and not altogether unsuccessful opposition to his dictates on the subject of religion. The senate pleaded against the reception of the *Interim*, in a manner which ought to have

commended itself at once to the understanding and the heart of every reasonable being, that they desired nothing so much as to gratify the Emperor, but that to comply in this instance, would be to do violence to their consciences, to offend Almighty God, and to endanger their salvation. They entreated him, therefore, that he would not, in a case which concerned not lands and goods, or any earthly matter, but their everlasting well-being, compel them "to say with their mouths what their hearts did not think;" that this was contrary to all the hopes which he himself had held out to them, and to the constant reference, which had been made by all preceding diets, of such questions to a general and free council.' p. 33.

Mr. Scott has annexed to this account, some very concise, but truly appropriate remarks, which we must lay before our readers.

'How just and striking is the description here given, in few words, of the only object which persecution can ever hope to accomplish—to make men "say with their mouths what their hearts do not think." How infatuated the mind which can pursue so worthless an object at such an immense expense! And how detestably cruel and diabolical to exact this of our fellow men, in despite of all the arguments and intreaties they can use, when, to their own apprehension, at least, their "everlasting welfare" depends upon their refusal, and when no rational being, however strong his own persuasion on the other side, can ever imagine it possible, that their salvation should be promoted by such a constrained and merely external compliance as he can exact.'

We have great pleasure in recording these sentiments from the Author of the volume before us, and would earnestly urge them upon the consideration of every person who may be accessible to our recommendation. They have a most extensive relation; much more extensive, we apprehend, than it might be agreeable to the members of any secular Church, established by the will of civil rulers, to admit. To exact of our fellow men, that they shall 'say with their mouths what their hearts do not think', is, as Mr. Scott remarks, 'cruel and diabolical.' But Charles the Fifth was not a more 'heartless trampler on all rights, human and divine', than many others have been, who, like him, have made the relations of men to God and a future world objects of their legislative authority. This unholy interference is the primary root of the evil; and multitudes of unhappy persons have tasted of its bitterness. Nor will the evil be cured, till the separation shall be effected between objects which do not admit of union, and which are never associated but to the injury of each other. Whether at Strasburgh or at Canterbury, at Vienna or at London, every man's relations to God, and his interest in the world to come, are his own exclusive personal care. An imperial edict, or a royal proclamation, cannot give him the peace which may be his soul's repose, or assure

him of the favour of his Maker. What are all 'acts of uniformity' and 'supremacy', and compulsory statutes prescribing articles to be believed, and annexing penalties for refusing to receive them, but examples of the iniquity which makes men 'say with their mouths what their hearts do not think?' The plea of suffering parties, that their 'everlasting welfare' was depending upon their refusal to the religious dictation of princes, was disregarded as much by Elizabeth, and James, and Charles, in Britain, as it was by the Emperor in Germany. We have a very instructive narrative before us, in the following account of transactions in Austria.

'In the year 1554, Ferdinand found it necessary to issue an edict commanding his subjects to make no innovation in the sacrament of the Lord's supper. The "princes, nobles, and cities, having often before petitioned on this subject, made strong representations in reply, entreating that this sacrament might be administered among them according to Christ's institution and the practice of the primitive Church." Ferdinand expressed his astonishment at their presumption, yet promised further to consider their demand—which they supported by an additional memorial, speaking of what they asked as "a matter that concerned their duty to God, and the salvation of their souls."

'Again, a few months after the peace of religion, having occasion to assemble the states of Austria at Vienna, to provide the means of resisting the Turks, he was surprised to find their first address to him turn on the subject of religion. They observed, that for fourteen years past, they had been soliciting him for relief with respect to it, but in vain; that in the mean time no success had attended the efforts made against the enemy, who rather became more formidable; that this indicated the displeasure of God lying upon the country for its sins; so that, "unless God's word were received, and a reformation of manners promoted, they were likely to lose, not only their fortunes and their lives, but their eternal salvation." From time to time, they state, the object of their application had been postponed; but they now entreat him to consider, "how grievous it was to persons, who most ardently desired the salvation of their souls, to be put off to an indefinite period, while in the mean time their minds were kept in anguish, and in this anxiety and doubt many thousands must end their days.—Certainly," they say, "the word of God, which was revealed to us by Jesus Christ our Saviour, ought to be the only rule which the church should follow; and if any thing had crept in contrary to that standard, it ought to be rejected, to whatever antiquity it might lay claim." They implore him, therefore, "by the death of Christ, by the salvation of their souls, and by that judgement which shall pass upon all men, that he would allow them, seeing they were not corrupted by any sectarian principles, to live in the true and pure religion, and to enjoy the benefit of the peace lately made in the diet with those who professed the Confession of Augsburg; that they might not be placed in a worse condition than the other subjects of the empire; that such of their ministers as taught according to the inspired word of

God, might be permitted to live peaceably among them ; and that their schoolmasters might not be subjected to banishment or imprisonment."

' The comment which Ferdinand, in his reply, makes on the peace of religion, the basis of which had been laid under his own mediation, is not a little curious. He tells them, that he could not grant their petition, not for want of inclination to gratify them, but because the thing itself was unlawful, inasmuch as he was bound to hear the Church: that he never had compelled any persons to forsake the *true* religion, and never would: that they were no less included in the peace of religion, than the subjects of any other German prince ; but that " the plain meaning of the decree was, *that the people should follow the religion of their prince* ; and that it granted to all princes, except the ecclesiastical ones, to choose which of the two religions they would embrace, *because the people ought to be content with the choice of their prince*—liberty, however, being granted to those who were not satisfied with the religion thus chosen, to sell their estates, and to remove whither they pleased." " Their duty, therefore," he tells them, " is to continue in the old Catholic religion which he professes." He consents, however, to suspend, till the next Diet, the prohibition of their receiving the sacrament in both kinds, provided they observed all other laws and ceremonies of the Church, without exception. In reply, they complain heavily of having no other alternative offered them, than that of quitting the land of their forefathers, for which they had been ever ready to shed their blood ; and they conjure him, " by all that is sacred, to grant them the inestimable treasure of God's word." " If this", say they, " were a thing of such a nature, that your Majesty only were to answer to God for it, certainly we would obey you here, as in all other things : but seeing every man must give account for himself, and that any moment may be the last of our lives, we cannot but desire and pray, with the utmost earnestness, to have our petition granted." After yet further replies and rejoinders, they could obtain nothing beyond the relaxation, which has been mentioned, as to the eucharist, and that only in consequence of the necessity of Ferdinand's affairs at the present crisis.' pp. 101—104.

The comment of Ferdinand is certainly not a little curious ; but is not his assumption, that ' the people should follow the ' religion of their prince,' the very maxim which those persons adopt, who contend for a prescriptive religious authority in the rulers of a state ? Ferdinand only expresses, directly and explicitly, what the advocates of national religions, and national Churches, have more largely and circuitously maintained. Their diffusive and subtile reasonings, when reduced to the simple proposition into which they are resolvable, coincide precisely with the reply of Ferdinand to his subjects ; that ' the people ' ought to be content with the choice of their prince.' Let an inquirer into the obligations of men in respect to religion, take into his hands the Act of Uniformity of Elizabeth, or the Act of Uniformity of Charles the Second, and he will find the very

doctrine of the 'reply' asserted, and pervading the provisions of it. The earnest desire and prayer of the persons who petitioned the sovereign of Austria, that 'the sacrament might be administered among them, according to Christ's institution and the practice of the primitive Church;' and the reason with which they support it, that 'every man must give account for himself, and that any moment may be the last of our lives'; are available as the true and substantial grounds on which to rest the justification of all persons in denying the right of any of their fellow-creatures to interpose between their consciences and God. And they are just as available for every denial, and for every resistance of conscience to religious assumptions and impositions, as in the particular case of the memorialists, respecting the Lord's Supper. Mr. Scott evidently sympathises with them in their resistance to the dictation of Ferdinand; but in what manner he would conduct their defence, unless on the ground which he elsewhere represents as a mistaken one, we are unable to imagine. 'I can understand', he remarks, 'the man who says, I think my allegiance to Christ, the great Head of the Church, obliges me to refuse compliance with all human pre-scriptions in religious matters; and can respect his conscientiousness, though I think him mistaken.' (Note, p. 62.) The memorialists were only applying this binding law of conscience to a particular case, which Mr. Scott does not consider to be a mistaken one; and he would find it a difficult task to shew, that the principle itself has any limitations which render it inapplicable in the instance of persons claiming to exercise their judgement in all questions of religion. Mr. Scott represents 'the fundamental principle of modern Dissent' as included in the notion, that, 'things prescribed by authority become, *as prescribed*, unlawful, however indifferent or even laudable in themselves.' The denial of all such right to prescribe, is the principle which we assert.

The services of the Romish Church are any thing but Christian; a show, a mummery, but neither "reasonable" nor "edifying" to an intelligent and spiritual worshipper. Of the renewed celebration of the mass at Strasburg, and the impression produced by it, when the ceremony had not been seen there for more than twenty years, the following account is copied by Mr. Scott from Sleidan, and inserted in a note at pp. 34, 35. It is certainly, as he describes it, an amusing detail.

"Great was the concourse of people that flocked to the church, especially of the youth: for to them it was a strange kind of sight, to see a great many men with shaven crowns, in a new sort of habit, singing altogether what nobody understood; tapers and lamps burning at noon-day, incense streaming up and smoking out of censers; the priest, with his subservient ministers, standing before the altar, speak-

ing in a strange language ; using various kneelings and gestures ; bowing down with hands joined ; one while stretching forth his arms, and by and by contracting them again ; turning about to the people ; raising his voice high at some times, and at others muttering to himself very softly ; now casting up his eyes, and then prostrating himself on the ground ; shuffling about from place to place, now on the right, and now on the left side of the altar ; playing tricks with his fingers ; breathing into a chalice ; then lifting it on high, and then setting it down again ; naming, in certain places, now the dead, and now the living ; breaking the wafer and putting it into the chalice ; striking his breast with his fist ; sighing, shutting his eyes, as if he were asleep, and then waking again ; eating one part of the wafer, and swallowing the other whole with the wine, that the least drop may not remain ; washing his hands ; turning his back to the people, and with an outstretched arm shewing them a gilt paten ; clapping it to his forehead and breast ; and kissing sometimes the altar, and sometimes a little image inclosed in wood or metal. These and the like performances, the young people could not behold without wonder and amazement, nor indeed without laughter." A slight disturbance having accidentally arisen from one of these youths, the whole body of the priests took such alarm, that they interrupted the service, shut themselves up within the iron gates, and could not be pacified by the interposition of the senate and magistrates, demonstrating to them that it was purely accidental, and that no citizen had been concerned in it. They complained to the bishop and the emperor, and could not be prevailed upon to "expose their lives," by repeating the service for some months after. Many were of opinion, that they were glad of the pretext for declining services, from which, without any diminution of their incomes, they had for so many years been exempt.

Sleid. pp. 491. 496. 513.

The twelfth chapter of the 'Continuation' comprises notices of Melancthon, from the peace of religion in 1555, to his death in 1560, with extracts from his letters, and an account of his 'Common Places.' Of this extraordinary man, Mr. Scott's estimate is very high ; and he has taken some pains to correct the representations which have been made of his conduct in some of the transactions in which he was principally concerned after the death of Luther, and which tended to impair the reputation associated with his name. Forty years were a long period for a person of Melancthon's pacific disposition to pass in the midst of the contentions of theological disputants, and exposed to the irritations of the turbulent times in which he lived ; and it may certainly be allowed to the Author, to select a case of so very rare occurrence as the object of his admiration. We refer our readers to the work itself for the entire passage containing Mr. Scott's vindication of this bright ornament of the Lutheran Church, and must satisfy ourselves with extracting the following passage.

‘My impression is, that the fault of Melancthon’s character was not, as it is commonly supposed to have been, timidity, at least in the sense of a hesitation to avow his sentiments; or a dread of personal danger,—for many facts demonstrate his bold disregard even of life itself in the cause which he had undertaken; but rather a morbid fear of deciding amiss; a fastidiousness which could never satisfy itself; together with such an excessive, and, considering in whose hands the direction of affairs of the church is really placed, such a superfluous anxiety for its peace and unity, as sometimes endangered his making undue sacrifices for this all but invaluable object. Yet, if any imagine that it was at all a part of his plan, to compromise disputed points by the use of ambiguous terms, which each party might construe in its own favour, I can only observe, that there is no practice against which he more frequently and more strongly protests. He was fully aware, that what is thus unsoundly healed, breaks out afresh with aggravated virulence. His constant maxim was, “Ambiguous terms only generate new controversies.”’

In nothing were the original leaders of the Reformation more decided, than in their reception of and adherence to the doctrines which have been currently described and known as ‘evangelical.’ A summary of these is given in the review of the ‘Common Places.’ In reference to the manner in which they treat of the Divine Law, Mr. Scott remarks :

‘All this is closely connected with a subject on which the Reformers constantly insist as of the utmost importance, but the just views of which, they asserted, had long disappeared from the Church; namely, the difference between the law and the gospel—between the covenant of works and the covenant of grace. And, though we have learned from them to acknowledge the wide difference between the two, yet, it is to be apprehended, that, could they return upon earth, they would renew their complaints against many of their professed followers among protestant teachers. The law of God requires holiness of heart and life; and the gospel of Christ requires the same: yea, and there is not a precept of Christ which may not be referred to one or other of the commands of the decalogue: it was a summary of *his* injunctions, and *his* injunctions are an expansion of *its* precepts. Where then is the difference of the two?—The gospel indeed promises pardon and acceptance through faith: but still, that faith, it is acknowledged, cannot be separated from obedience:—any faith that can be so separated is unavailing: and even the law of the ten commandments speaks of “mercy” to the obedient. Where then again is the difference of the two?—Let every young divine carefully study these points, and be furnished with distinct answers to these questions, imploring of God by his Holy Spirit to grant him a right understanding of them; for he may be assured, that they involve the very essence of the directions to be given to a soul anxiously inquiring the way to salvation—whatever is necessary to its peace, and to its real sanctification and obedience. Here to confound “things which differ,” is to mingle heaven and earth.—But this is done whenever the gospel is considered as a *mi-*

tigated law. "The law", some would say, "required *perfect*, but the gospel accepts of *sincere* obedience. *This* is the difference between them."—Such an answer, it has been justly said, combines the apparently opposite errors of pharisaism and antinomianism: the former, by teaching men to rely on their own imperfect obedience, and not simply on Christ; the latter, by making the Most Holy to require only what is imperfect—that is, to tolerate, or even sanction evil.—This answer shews, therefore, an utter misapprehension of both the law and the gospel.—"But what," it may be asked, "is it not true, that, under the gospel, persons who render a sincere, but yet imperfect obedience, shall be saved? and that those who withhold such obedience shall not be saved?" It is: but the error lies,—and a most essential error it is—in mistaking the *place* to be assigned to Christian obedience, and the *purposes* which it is to answer. It is not to take the place which perfect obedience under the law, or covenant of works, was to hold: that is, it is in no way or degree to answer the purpose of justifying us, or forming our title to eternal life. That purpose is to be answered by the "obedience unto death" of the Son of God for us, and by that exclusively; and our interest in his merits for our justification, is to be attained only by faith in him—*simply receiving* the benefit which is *freely given*.—Then again, though the faith through which we are thus justified must be a "living faith", which "works by love", and *produces* obedience, yet, considered as achieving our justification, it is not properly said to *include* obedience: the obedience which it produces by no means goes before our justification, to take any part in *procuring* us that blessing, but it "follows after", to *prove* us justified. And in this way only is it that the gospel admits of "sincere but imperfect obedience:" not as a substitute for the perfect obedience required by the law, (for that, the merits of Christ are the real and only substitute,) but for quite another purpose—the purpose only of proving the sincerity of our faith and love;—a purpose which it may well answer, though it could never satisfy any law that the absolute holiness of the Divine Being could suffer him to promulgate. "Faith is the only hand which putteth on Christ to justification, and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God; before whom otherwise the weakness of our faith were cause sufficient to make us culpable—yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter." * pp. 231—233.

The last chapter of this part of Mr. Scott's 'Continuation' is entirely occupied with notices respecting the Council of Trent. This Council was opened in December 1545, and dissolved in December 1563. But the time of its actual session was less than four years. It was translated from Trent to Bologna, March 11th, 1547; but no business was transacted there, and in September 1549, its members were dismissed. In 1551,

* Hooker, of Justification, § 31.

May 1, it was resumed at Trent; was suspended from April 28, 1552, on account of Maurice's successes against the Emperor, and the capture of Augsburg, to January 18th, 1562, when it was restored under Pius IV, and continued till December 4th, 1563; it was then finally dissolved. This Council, which was long feared and avoided by the Court of Rome, and the conclusion of which was most joyous to it, is the last of those pompous ecclesiastical assemblies to which mankind have been directed to look with reverence, as comprising more than human wisdom in their deliberations, and as qualified, by being the depositories of an unerring inspiration from heaven, to pronounce decrees infallible and irreversible. Every professor of the Roman Catholic faith is bound to obey the laws which emanated from this Assembly; and its clerical adherents are most sacredly and solemnly bound to maintain whatever has been delivered, defined, and declared by it:—*‘præcipue a Sacrosanctâ Tridentinâ Synodo tradita, definita, et declarata; indubitanter recipio, atque profiteor.’* Of the origin and proceedings of this assembly, the history is very ample, and it furnishes us with the most pregnant instruction; while, by the accounts which it lays before us of the secret arts and dexterous management of the parties interested in the conduct of its deliberations, it contributes to our amusement. Mr. Scott has not exceeded the truth in his representations of the spirit which accompanied the learned leaders of this Council in their progressive labours through its several sessions. Every impartial reader who examines the history of its constitution and acts, will be disposed, we believe, fully to concur with him in remarking that,

‘Indeed, not only more secularity, but more chicane and intrigue, more fierce contention, more that is opposite to all which ought to characterise a sacred assembly, whose professed objects were to investigate divine truth, and to purge the church from error in doctrine and corruption in manners, was found here, than in the ordinary diets and parliaments of mere worldly politicians: and it became so notorious, that the legates who presided in it, contrived to manage every thing in subservience to the court of Rome, and to receive from thence the decisions which the Council was to sanction, as to give currency to a somewhat profane sarcasm, importing that the spirit which guided the Council, descended not from heaven, but was periodically transmitted from Rome by the most ordinary modes of conveyance.’ p. 257.

Of the deliberations of this council, and the manner in which its conclusions were framed, the following specimen may be taken. The council, in determining the Canon of Scripture, had declared all the books, apocryphal as well as others, of equal authority.

‘In discussing the subject of the translation, the authority of Car-

dinal Cajetan was appealed to, "to whom there was no prelate or person in the Council who would not yield in learning." When going legate into Germany, in the year 1523, the cardinal, "studying how those that erred might best be reduced to the church, and the arch-heretics convinced, found the true remedy to be, the literal meaning of the text of scripture in the original tongues: and all the residue of his life, which was eleven years, he gave himself only to the study of the scripture, expounding not the Latin translation, but the Hebrew roots of the Old, and the Greek of the New Testament: in which tongues having no knowledge himself, he employed men of understanding, who construed to him the text word by word. He was wont also to say, that "to understand the Latin text, was not to understand the infallible word of God, but the word of the translator, subject and liable to error." And he added, that Jerome spake well, that "to prophesy and to write holy books proceeded from the Holy Ghost; but to translate them into another tongue was a work of human skill." A canon was also quoted, which commands to examine the books of the Old Testament by the Hebrew, and those of the New Testament by the Greek.—"On the contrary, the major part of the divines said, that it was necessary to account that translation which formerly hath been read in the churches and used in the schools, to be divine and authentic; otherwise they would yield the cause to the Lutherans, and open the gate to innumerable heresies: that, if every one had liberty to examine whether passages on which the doctrine of the church is founded, were well translated, running to other translations, and seeking how it was in the original, these new grammarians would confound all, and would be made judges and arbiters of faith; and, instead of divines and canonists, pedants would be preferred to be bishops and cardinals. The inquisitors also would not be able to proceed against the Lutherans, in case they knew not Hebrew and Greek, because the latter would suddenly answer, The text is not so; the translation is false." "Others added, that, if the providence of God gave the authentic scriptures to the Synagogue, and an authentic New Testament to the Greeks, it cannot be said, without derogation to the Church of Rome—more beloved than the rest—that it wanted this great benefit: and therefore we ought to believe, that the same Holy Ghost, who did dictate the sacred books, had dictated also that translation which was to serve the church of Rome." pp. 262—264.

These were the considerations which prevailed; and they admirably illustrate the nature of the presiding genius to whose influence these sagacious fathers yielded themselves. A translation, of the origin of which no one could give any account, and which had been revised and re-published by Jerome, and was subsequently corrupted, was pronounced authentic and canonical, and elevated to an eminence of authority above the originals themselves, in order that the inquisitors might be 'able to proceed against the Lutherans', and lest Hebrew and Greek scholars should be made judges and arbiters of faith! The fathers of Trent were almost of one mind, in this accordance of

rank, to the Vulgate version; 'the discourse' having made deep impression on their minds, that 'Grammarians would take 'upon them to teach bishops and divines.'

The discussions of the Council on the subject of the Eucharist, might be selected as a choice specimen of the egregious trifling and frivolous and absurd disputations which have been employed in the support of the anti-scriptural dogmas of the Romish faith. The contentions of the Dominicans and Franciscans on the mode of transubstantiation, were doubtless very gravely attended to by the learned divines assembled at Trent; and though they were not the only religious wranglers who, as F. Paul observes, 'knew not how to explicate their own meaning', they were very notable examples of the proficiency which may be made in 'vain jangling.' We agree entirely with Mr. Scott, that, though it may seem to require some apology for a writer to notice such follies, it may not be without its use, to shew by samples of them, 'what conceits of their own wild 'imagination' men may mistake for religion.' And it is an advantage of no small importance, to which our consideration of these extravagant absurdities conduces, that they confirm us in our attachment to the simplicity of the Christian ordinances as we find them in the New Testament.

The present portion of Mr. Scott's work has not diminished the favourable impressions which we had received from the former part of the volume now completed, of his qualifications as an able continuator of Milner's History. He is persevering in his researches, and unsparing in his labours; his discrimination is in many instances wisely exerted; and we but do him justice in remarking, that the sentiments which he has recorded relative to some of the most important subjects included in the details of his work, are of a truly liberal complexion. We shall be much gratified in receiving from Mr. Scott the "Continuation", at such intervals as may suit his convenience; and we now take leave of him with the expression of our sincere thanks, and with cordially recommending his work to the attention and patronage of our readers.

Art. VI. *A Narrative of Remarkable Events in Paris, preceding the Capitulation, and during the Occupancy of that City by the Allied Armies, in the Year 1814: being Extracts from the Journal of a Détenu.* 8vo. pp. 317. Price 10s.6d. London, 1828.

UNFORTUNATELY for the publishers, and, in some respects, for the public, this volume makes its appearance just fourteen years too late. The subject, as a matter of general interest, is gone by; and we can hardly expect that it will

be revived by the detail, however spirited and complete, of events which have ceased to attract attention, excepting in their results. Had these memoranda been committed to the press at a more suitable period, we cannot doubt that they would have been read with eagerness, as fraught with gratifying information, and as conveying the impressions of a shrewd and well-informed observer, placed in the midst of important and deeply-interesting circumstances. The Author was one of the luckless *détenus* on whom Napoleon, exasperated at the rupture of the short-lived truce of 1802-3, wreaked his undignified vengeance, by placing them under restraint. Happily, an acquaintance with some of the leading *sçavans* of Paris, procured him permission to remain in the capital, in lieu of a consignment to Verdun, or to some one of the other garrison towns, where his countrymen were placed under irksome restraint, without any of the mitigations that would have been afforded by the resources of the larger cities of France. Thus favourably situated, he availed himself to the utmost of his advantages; and these were neither few nor slight, since he appears to have been on friendly terms with many of the *hommes marquans* of the French metropolis. Here he was found, and hence released, by the *levée en masse* of Europe, with the Muscovites and Cossacks at its head. In the midst of these extraordinary scenes,—these successful efforts of alarmed barbarism, to put down dangerous and encroaching civilization,—he was well aware of their important character, and actively engaged in tracing them as minutely and as extensively as circumstances would allow. The more intimately we are enabled to obtain acquaintance with political events, the more vividly is our astonishment excited at the confusion and chance-medley that their progress and development betray; and the statements of cool and observant men are daily supplying us with fresh illustrations of these puzzling matters. Nothing could exceed the want of energy and common sense displayed in the defence of Paris, up to the point of time at which treachery began its work. It really seems as if the least possible exertion of skill and boldness would have saved the capital. The Allies, instead of cutting short all intermission by the boldness and audacity of their movements, seem to have advanced *à tâtons*; to have felt their way at every step as timidly as a child in the dark; and to have cleared their ground, both in front and on their flanks, as cautiously as if, instead of having an overwhelming superiority on their side, they were a mere handful of men, in the presence of a mighty host. And after all, they would have failed, but for the gross negligence, the defective combinations, and the incomprehensible fatuity of those to whom the defensive measures were intrusted.

‘Colonel Paixhans, of the artillery, commanded the batteries at Belleville, and the Butte St. Chaumont. The cannon of the former were served by raw conscripts, and not, as was generally believed, by the Polytechnic scholars. About one o’clock, Colonel Paixhans saw three immense columns of troops,—one crossing the plain St. Denis from Aubervilliers towards Clichy; a second moving slowly along the high road from Pantin; a third advancing by the Bois de Romainville, apparently with the intention of turning his batteries; but of this he was under no apprehension, knowing the wood was full of French sharp-shooters. Some time afterwards, to his utter astonishment, and without having heard a shot fired, he found the sharp-shooters of the allies so close upon him, that he was obliged to abandon his cannon, and retreat into Paris, where, on arriving, he observed with surprise, those troops reposing on the boulevards, on whose defence of the Bois de Romainville he had calculated.’

No valour or ability in subordinate officers could be effectual where such disorganization as this prevailed. Many circumstances of this kind appear in the course of the narrative; and we should be disposed, notwithstanding the considerations to which we have alluded, to cite freely, but for the fact, that portions of the journal appeared about three years since, in a popular periodical, and we might thus be merely repeating what has been, already, extensively circulated. We shall, however, venture, at hazard, on one extract, as an illustration of the Writer’s skill in description.

‘The Champs Elysées, from the Place Louis XV. to the Elysée Bourbon, was covered with military. The Prussians bivouacked on the south side of the road, with all the regularity of disciplined troops. In the northern quincunx was the Cossack camp. None of the order—none of the usual pageantry, imposing splendour, or even weapons of modern army, were here to be seen; but a confused horde of barbarians from the borders of the Don, the deserts of Tartary, and from the shores of the Caspian, presented itself: time seemed to have rolled back, and another age, as well as another state of society and another people, were displayed. The supineness in which the greater part of this multitude was now immersed, contrasted with the energy they had so long evinced, the fatigue so long endured, and the powerful emotions so recently experienced, was most striking. At the entrance of huts, constructed more for the security of plunder than for personal convenience, as they were not high enough to sit upright in, some were botching their variously fashioned grotesque clothes, cobbling their boots, or contemplating their booty; others offering various articles for sale, such as shawls, cotton goods, watches, &c., for which the French were eagerly bargaining, undisturbed by the reflection that they were thus facilitating the pillage of their own country. Some were employed in cooking; but the major part were wallowing in a state of uncomfortable lethargy, among the offals of animals they had killed, and with which the ground was strewn, and on the accumulated litter of their horses, who were eating the bark of the trees to

which they were fastened. Against these trees, arms of various descriptions—lances of prodigious length, bows and quivers of arrows, sabres, pistols, together with military cloaks, and other articles of dress and rudely fashioned saddlery, were placed and suspended: highly picturesque groupes resulted from this confused mixture. The French were strolling about unrestrained and even unregarded by the barbarians, to a degree hardly conceivable. Bands of hawkers from Paris were offering gingerbread, apples, oranges, bread, red herrings, wine, brandy, and small beer for sale; the latter appeared to the Cossacks an unpalatable beverage, since, after putting it to their lips, none would swallow it, while oranges were sought for with the greatest avidity by every class of Russians. The altercations which arose about the comparative value of foreign coin with the French money, usually terminated, through the good-nature and indifference of the Cossacks, to the advantage of the hucksters, whose attempts to cheat only produced a grin of good-humour in return.' pp. 151—153.

The only division of the work is into monthly sections, from January to June, 1814, both inclusive. There is a second part, containing a considerable collection of interesting details relating to Napoleon's journey to Elba, and to the regency of Blois.

We are anxious to have it understood, that nothing but the circumstances to which we have referred, would have induced us to dismiss this volume with so brief a comment. We repeat our commendation of its execution, and have no hesitation in giving it all the praise that may be due to the best and most minute account that we have seen, of a singularly interesting and critical series of events.

Art. VII. 1. *The Principles of Physical, Intellectual, Moral, and Religious Education.* By W. Newnham, Esq. Author of "*A Tribute of Sympathy*", &c. &c. 2 vols. 8vo. Price 1l. 8s. London. 1827.

2. *Practical Observations on the Management and Diseases of Children.* By the late Charles Thomas Haden, Esq. With Additional Observations and a Biographical Notice of the Author. By Thomas Alcock, Surgeon. 8vo. London. 1829.

OUR readers may at first sight conceive, that the combination of the two title-pages which we above transcribed, involves some sort of inconsistency. It may be thought, that remarks applicable, in the way of criticism or comment, to one of the above treatises, cannot be appropriate to the other. We must, therefore, premise, that of Mr. Newnham's work, we do not, on the present occasion, contemplate any more than a very partial notice. It is our intention to embrace another opportunity of enlarging on those topics which constitute the main portion of his somewhat too bulky work; and we now purpose limiting

our remarks to the portion relating to physical education. We shall, however, just take occasion to say, that the religious and moral views of Mr. Newnham, as here developed, appear to be in full accordance with the principles of the Eclectic Review. If we have any thing to complain of in Mr. N., it is, that on all and each of the topics which come under his animadversion, he is too lengthy—we had almost said too prosy; and this feature in a volume is especially objectionable, when doctrines are developed and principles inculcated, which, to a large class of those readers whom he would wish to benefit, are any thing but palatable. But, as above intimated, we reserve our criticism on the religious portions of Mr. Newnham's work for another opportunity;—shall we let the secret of reviewing so far out, as to say for another writer?—and we proceed to remark on that part of it which may be advantageously connected with the judicious, and, we are sorry to say, posthumous production of Mr. Haden.

Against popular treatises on the complaints of children, some objections may be taken. In the first place, those who are disposed to a severe, and perhaps ill-natured judgement, will sometimes find occasion to suspect, that the writers of these works may be thinking more of themselves, than of the professed objects of their lucubrations,—and that the drift and meaning of the whole business may be resolvable into this sentiment: 'Mine is the best booth in the fair, therefore repair to me.' In the next place, many of the rules that are laid down, and many of the *dicta* that are promulgated, are rendered nugatory by the terminology which is employed in their enunciation. Writers seem to forget, that mothers and nurses know nothing about pyrexia, and congestion, and œsophagi, and tracheas, and bronchiæ, and mucous membranes, and a whole vocabulary of expressions which, even in their technical employment, are often sufficiently barbarous, and which certainly are useless in popular productions, for any other purpose than to make the uninitiated wonder at the compass and extent of the writer's learning. Then, again, the rules themselves are often delivered too much in the abstract. A *beau idéal* of nursery perfection is drawn out, which the picture of real life never can come up to. And we have known instances of young married women, who, having been led, in the first instance, to adopt some theoretical system which experience proves to be of too high wrought a cast, have been tempted to give up the whole affair as a bad job, and have surrendered themselves to beldame authority, even in a more unlimited manner than if they had never anticipated the high gratification of doing wonders for themselves and their progeny. Nay, young medical practitioners are themselves too apt to commence their career

of utility with too ardent expectations of the good which is to result from their plans and practices, founded upon some of the high-sounding doctrines and dogmas of the day in which they feel happy to live. Our predecessors, they say, knew little or nothing about mucous membranes, and serous membranes, and derangements in the digestive organs, and the laws of temperance and temperature, and so forth; therefore it was that, in *their* views, and in *their* hands, medicine was considered and practised as a conjectural art; and therefore it was that deaths ensued from hooping cough, measles, and many other infantile complaints, formidable heretofore, but now of straight-forward explication and facile management.

If, in any thing, the amiable and excellent Authors of the two treatises now before us are obnoxious to the charges which the above intimations imply, it is perhaps in this last particular. We are ready to concede to our enthusiastic juniors, (Reviewers must at any rate be supposed to be somewhat old as well as knowing.) that a good deal has been effected in the way of modern improvement. We are, moreover, inclined to think that medicine at this moment stands upon a better footing than it has ever before done. But somehow or other, deaths do take place, notwithstanding that we have attained to the knowledge that mucous membranes secrete mucus, serous membranes, serum; and that a child succumbing under the force of any eruptive and catarrhal disease, sinks partly from the circumstance that the membrane which lines the air vessels of the lungs, pours out a matter by which the victim of the disorder is suffocated.

In this very instance, indeed, we conceive that modern pretension is not only a little in advance of truth, but that the very doctrines themselves are positively and practically erroneous. Here we must be allowed to relax from the gravity of disquisition to introduce an anecdote. A short time ago, an individual passing through a country town, found a friend busily engaged in bargaining for a horse. 'Have the goodness', he said, 'to look at this animal's knees for me; I much fear that 'he has been down upon them, or I would close my bargain.' The referee, knowing the turn of the purchaser's mind in reference to veterinary affairs, said: 'Look a little higher than 'the animal's knees, I prithee, before you pay the money.' The horse was more blind than even the purchaser himself; and the defect of his knees, whether it did or did not exist, was of course a subordinate consideration. Now it has appeared to us, that our practitioners are often at fault,—nay, are often mischievously in error,—from taking partial and isolated views of things, at the expence of overlooking totalities and connexions. If the membranes are right, they think all is right; whereas

these very membranes are often affected, merely in consequence of something that is going on in the frame, which our theorists overlook. The horse just referred to had his knees out of sorts, very probably, as a consequence of his blindness. And so may the infant sometimes be suffocated, because sufficient attention has not been paid to those laws and those principles in the vital machine, by which glands secrete, and membranes become inflamed.

There is still another objection which may be supposed to lie, which indeed has been urged, against all our attempts and schemes for the prevention and mitigation of maladies; viz. that those individuals, children and adults, for the most part, do best, who are left most to themselves, or to the mere guardianship of nature. The force, however, of this last objection against the refinements of art, is considerably lessened, when we consider, that it is with an artificial state of things altogether that medical men have to deal. The hardy progeny of the hardy rustic, whose existence is uniform, and whose life is little more than animal, may be fearlessly exposed to blasts of air, which, in the town-bred child of refined parentage, will be likely to produce disease and death. Nay, even without the refinement supposed, the debility and susceptibility fostered by artificial habits, make the little subjects of these habits most obnoxious to the influence, the destroying influence, of powers adverse to life. Whoever may have had considerable practice among the poor of this vast metropolis, will have had proofs in abundance afforded him of the dreadful correctness of this position. Millions, we may almost join the poet in saying, Millions in London, 'die of medicable wounds'; not because their parents have been wealthy, and they have consequently come into the world the feeble progeny of enervated parentage, but, because (and this is a most painful consideration) the little sufferers and victims either have not had timely assistance from medical science, or their situations and circumstances have been such as to preclude that domestic judgement and care, and those domestic accompaniments, without which, medicine, otherwise available, is often worse than nothing. The Writer of this article has often had his hand arrested, when about to pen a prescription for a provocative of perspiration, merely by the consideration, that his patients were in such distressed circumstances as to render the operation of a sudorific a dangerous process! And many, very many instances has he been called upon to witness, of premature deaths, in which there has been all but absolute demonstration that the fatal termination of the disorder was occasioned by too late application for relief, and deficient means and defective judgement in the domestic management of the sickness!

We advance this in reply to those suggestions which are not seldom made respecting the sanative energies of nature, if uninterfered with by art; and which are often advanced in support of the principle, that if we are artificial beings in some particulars, we must of necessity continue such through the whole of the chapter.

‘There are some persons’, says Mr. Newnham, (in a rather more spirited manner than we find the general characteristic of his style,) ‘who object that we ought not to interfere with nature’s processes; as if an infant placed in civilized society would ever be considered as in a state of nature! As if these very objectors themselves were not a mass of sophistications; and as if nature did not fail sometimes in her wise intentions, requiring the assistance of her powers where they are inadequate, and the repression of her well-meant actions when they are inordinate.’

But it is time that we descend from generals to particulars; and we shall now enter upon the more especial business of the present article, by giving some account of the works under review.

Mr. Haden very properly prefaces his remarks, by a statement of those signs which indicate that the infant is in a healthy condition. We say that it is proper thus to commence a dissertation on popular medicine, inasmuch as prevention, rather than cure, is the professed intention of these writings; and inasmuch as the parent’s great duty in the management of her offspring is, to be carefully on the watch against the intrusion of disorder, and accurately to distinguish between that uneasiness which shall have been the consequence of undue indulgence, and that which arises out of positive disease.

‘It is an error’, says Mr. H., ‘to suppose a great mystery hangs over the diseases of children. We are taught, that it is difficult to recognize disease in children, because they cannot point out in words the seat of their complaints. But the observation is not a sound one. Children speak a much more plain language by their actions, than adults do by their words. But this is not all. There are other circumstances, peculiar to children, which greatly facilitate the investigation of their diseases. An infant instantly and decidedly gives expression to the pain which he feels. An adult is so accustomed to bear pain, that, unless the irritation which is present in his constitution produces well-marked symptoms, he disregards his feelings; and thus diseases run on until complicated, or even irreparable mischief is often the result.’

‘An infant’s diseases, too, are simple, for his constitution is sound; whilst the complaints of adults are generally more or less complex, on account of the weak parts which, Celsus says, with the best observers, are to be found in every person’s constitution. Moreover, an infant has no guile; its actions tell right on what it feels; for it is regardless

of consequences ; whilst an adult is often led to conceal a part of his complaint and be deceitful.'

We have extracted these sentences, because they manifest much good sense and sound judgement on the part of the Writer ; because they very properly oppose the feeling, that obscurity and mystery necessarily veil from even an attentive observer the nature and extent of infantile ailment ; and, more than all, because they may serve as proper warnings to the mother, not to be rendered unduly anxious and apprehensive on the one hand ; and on the other, not to put down uneasy manifestation to the score of temper and constitutional susceptibility, till the menaced derangement shall have become a confirmed complaint.

'An infant in health sleeps soundly and almost constantly, and with his eyes lightly and accurately closed ; it seldom cries ; its limbs and body are convex, and become firm ; it is not too fat, neither is it lean ; its gestures are easy ; its hands are very seldom raised above the mouth ; it does not start nor smile in its sleep ; its eyes are moderately bright ; its skin is not wrinkled ; its respiration is nearly imperceptible ; its secretions are natural ; its bowels are moved two or three times in the day, the excretion having the appearance of custard, and being discharged slowly as through a syringe ; it has a vacant look of content ; and lastly, it is easily pleased by the attentions which are bestowed on it.'

Any thing, of course, in whatever proportion, that may be the reverse of this, must be deemed an indication that all is not right ; and whenever that is the case, and the uneasy manifestation continues in spite of little domestic remedies that may be had recourse to, no time should be lost in seeking for assistance from an observant medical practitioner ;—an observant medical practitioner we say, not with any invidious intimation that proper attention may not, perhaps, at all times be paid to symptoms, but because an especial demand is, in these cases, made upon that habit of watchfulness which ought especially to characterize the child's physician, in order that the insidiousness of coming mischief may be duly guarded against. Not that the refusal to do much in the way of interference, is always to be taken as a mark of supineness. Indeed, the reverse is frequently the case ; and the most attentive and judiciously observing practitioner, while he watches in order to ward off threatened danger, will be the most chary in the institution of those measures which a less fearful, but not therefore a more decided physician, will indiscriminately have recourse to. But we are touching upon delicate topics ; and it is not proper, for obvious reasons, to enlarge upon these points. We have, however, been incapable of resisting the temptation which the op-

portunity offered, of slight allusion to them, because it has often been put to us to say, whether, if the child had been bled more or less, or sooner, or not at all, it might not have had a better chance of getting through its complaint. Let the parent only be satisfied in the selection of a medical practitioner who joins thought with decision; and then, whatever be the termination of the infant's malady, the inference ought to be, that every thing, how unfortunate soever the result, has been as it should be.

The Second chapter, both of Mr. Haden's work, and of Mr. Newnham's, is devoted to the consideration of Physical Education. The former Author, however,—and we say this without meaning to draw any improper or invidious comparison,—keeps closer to his text than the latter. Mr. N., evidently from his desire to place every thing upon its proper footing,—the religious and moral responsibility of the parent,—deviates too widely into considerations and reflections which would have found a more appropriate place in another part of his publication. We hasten, however, to make ready atonement for any wound inflicted upon his feelings by the above intimation, by presenting to our readers the following very excellent remarks on the necessity of *ab origine* attention to the mode in which impressions should be made on the child's mind, for the purpose of making them efficient to good.

‘It is of the utmost consequence’, says Mr. N., ‘that children should repose an entire and unshaken confidence in the parent; and should perceive that her conduct towards them springs from affection, and is influenced by inviolable truth and justice; which can never be the case unless the strictest impartiality be maintained; while upon it will hinge the parent's happiness, both immediate and remote; the return of affection from her offspring; her success in forming their minds, communicating instruction, and maintaining discipline, as well as their present peace, and future affectionate union.

‘Affection may err’, he continues, ‘in conducting the process; it may dislike to occasion the necessary pain; and from this motive, it may be induced to relax its strenuous endeavours, and to fail in enforcing vigorously and undeviatingly that system of discipline which is really indispensable. In this way, many a desirable object will fail of being obtained; many an evil propensity will receive a degree of tacit countenance which will give it strength, and render it difficult of after subjection. But we ought never to relax our judicious efforts to promote that which is good, because it may not be obtained with facility; never wink at that which might originate future unhappy consequences, because it may occasion disturbance to the present ease of ourselves and our little charge.’

In looking over the chapter of Mr. Haden's, which answers to the same title, we find some intimations of a similar nature

with the above; but this latter Author throughout, we perceive, manifests a disposition to consider the task of correcting evil propensities as of a more easy kind, than it is in the estimation of Mr. Newnham. Our principal objection, indeed, to Mr. Haden's work, is, that it partakes, both morally and physically, a little too much of the Utopian cast. We knew Mr. Haden personally, and we always found him—ever apparently in the spirit of amiable feeling—too full (as it appeared to us) of the perfectibility of man and of medicine. If, however, to assume the power of reaching a high point, be an inducement to strenuous exertions of a proper kind, we ought not to quarrel with the *beau-idealist*, how much soever we may lament the want of firm foundation for his standing. And we agree with both authors in thinking, that a great deal may be done in the way of physical improvement, and of moral melioration as a consequence. Let us see what our enthusiastic moralist, Mr. Haden, has to say on the subject of treating infants so as to ensure their own welfare and the happiness and comfort of those who are relatively interested in that welfare.

‘A child from reiterated experience associates pleasure with some sounds, and pain with others; going to sleep with being placed in a certain position, or being spoken to in a particular tone of voice, or being moved in a certain direction; and in this way, habits are acquired.

‘Grant but all this, and must it not follow, that these habits might as well be good as bad; such as will conduce to the happiness of the child, as easily as such as are of a contrary description? Assuredly they might. In fact, as we do teach our children, although we teach them unconsciously, they necessarily learn many things which are productive of much evil to them; for they seldom lose in after life what they learn in childhood.

.... ‘If a child be made to cry frequently, and especially if he be allowed to learn by experience, that perseverance in crying produces a relaxation in the thing which offends him, he becomes passionate; he resists every thing which interferes with his present feelings, and in a very few months becomes the tyrant of those around him; a tyrant the more implacable, and the more unreasonable, because he is more ignorant, than any of those who exert such propensities at a more advanced age.

‘The theory is this. A child learns bad habits by being, in the first place, irritated, and in the second, by finding, that being angry causes the irritation to cease. Good habits, therefore, are to be taught by avoiding all unnecessary causes of irritation; and secondly, by making the child, or infant, understand he must submit to such restraints as are necessary for his welfare.

‘An infant who is thus educated, is perfectly under control; he disregards what are great evils to other children, and a constant matter of contention between them and their nurses; the good passions are

fostered and made familiar, while the bad ones are either unknown, or are stifled at their birth.

'I have in my eye, a mother whose child is happy, and she herself not put to inconvenience, because the whole affairs of her nursery are carried on as if by clock-work. Although the child is washed twice a day with cold water, it scarcely ever cries, because the whole toilet is made subservient to a continued conversation between the mother and her infant of three months old; the part of the latter being kept up by constant smiles and occasional noises expressive of its pleasure. In the evening too, after undressing, the child is put into the cot awake; it goes to sleep almost without crying; it sleeps invariably for four hours; is then taken up; or wakes and is fed; it is again laid down, and sleeps for four hours more, when it awakes, and is again fed; it then sleeps till it is time to get up. The process has invariably taken place since the child was a month old, and is an excellent illustration of what good management may do.'

All this is exceedingly well, and we recommend the young married woman who is anxiously looking out for direction in the anticipation of maternal duties, to take the account here given as a model for imitation; but let her at the same time be informed, that although it is in the power of systematic management to effect a great deal, the degree of success will much depend upon the kind of subject with which she will be called upon to deal.—'Temper!' exclaims the Utopian philosopher,—'Nonsense! it is in the power of the guardians of childhood to mould the feelings and passions of infancy according to their own views and wishes.'—But this same theorist will tell a different tale after becoming the parent of a large family, every one of whom shall prove, *ab origine*, strikingly different from its immediate predecessor. 'Much', we are ready to allow to Mr. Haden, 'of the future character of the man, is formed by 'the early moral treatment of the infant.' But we have at this moment under our own roof, two grown up boys, whose infancy and childhood were conducted upon precisely the same principles; but who, during their first years of existence, were, as they still continue to be, as opposite in their characteristic dispositions as light is to darkness, or rather, as tempest is to calm. So much for the unlimited power of proper training! So much for the ascription of every thing that is bad in human nature to mere mismanagement!

In treating of the subject of food for infants, both Mr. Newnham and Mr. Haden very properly and very earnestly insist on the propriety of mothers nursing their own offspring. The former, indeed, goes so far as to suppose, that a great deal of the constitutional variety manifested among children of the same family, may be dependent upon the circumstance of one deriving its sustenance wholly from the breast of the mother, while

another shall be partly fed and partly suckled during the earlier months, and a third, from some circumstances of impediment to maternal nursing, shall be brought up by a substitute for its own mother. All this, too, like Mr. Haden's rules and results, sounds very well in the abstract; and indeed may, to a certain extent, be correct; but, unfortunately for the justness of the hypothesis, we observe that vast variety of physical and moral manifestation to which allusion has above been made, existing in cases where the circumstances, in reference to this particular of sustenance, have been precisely the same. That, however, it is the bounden duty of a mother, in whatever situation of life she may be placed, to obey the dictates of nature, and to give the infants their natural food, cannot for a moment admit of a question; and it is equally manifest, that for the parent to do justice to her offspring during the whole of lactation, every source of irritation should as much as possible be avoided. Late hours and all irritating habits and exposures, whether of body or mind, convert the mother's milk from a mild and bland fluid into one that is acrimonious and hurtful. And what a dreadful reflection for a well constituted mind, that an hour or two of feverish and questionable enjoyment have been purchased at so high and fearful a price, as that of inflicting pain on the little being who demands that every thing be done to procure its enjoyment, and prevent its suffering!

One very important inquiry in reference to an infant's sustenance, is, how often should the breast be presented to it during the twenty-four hours. Both Mr. Haden and Mr. Newnham advise, that about six, or, at the furthest, seven times during the day will suffice even in very early infancy; and they are both very severe upon the custom of habituating an infant to much feeding during the night.

'The night', says Mr. N., 'should be consecrated to repose, and this may most readily be managed; for healthy children are so much the creatures of habit, that they will easily fall into a systematic and regular plan of this kind;—a plan which will contribute to their comfort and well-being. Thus, the hours of six in the morning, nine, twelve, three in the afternoon, six and nine in the evening, will be most convenient; and if, in compliance with prejudice, another meal must be taken daily, let the first commence at five in the morning, and the last be taken at eleven at night. But this indulgence should never be allowed *after* the first month, when the regular set meals each day should be adhered to.'

Against the theory here laid down, we have nothing to object; and we hope, that all the mothers and nurses who enjoy the benefit of Mr. Newnham's personal instructions, are obedient to his regulations, and persevering in their obedience. He is quite right, however, in remarking, that the infant should not

be rocked to sleep. Above all, the practice of inducing sleep by opiates, ought to be entirely banished from the nursery. Such means ought never to be had recourse to without professional permission.

The following directions, we transcribe from Mr. Newnham, because we think them important even in their apparent simplicity. And indeed, it is often upon such seeming trifles or refinements, that much of what is really momentous rests.

‘It is desirable, that the rays of the sun should not be permitted to fall upon an infant during sleep; and that upon its awakening, it should receive the light as *directly* as possible. For this purpose, as well as that the abundant secretion of saliva may find a ready exit, the child should be laid on its side, and with its face directed towards the window; taking care, by means of a green blind, to defend it from the impression of an intense pencil of light. The object of these precautions is, to avoid irritation of that important organ, the eye;—to prevent a habit of contracting the brow, or pinkering the lids, and to obviate any tendency to squinting.

‘When the infant is carried by its nurse, it should be always in the horizontal posture for the first three months; *before* which time, it should not be permitted to be *held erect*, much less to be placed on its feet. It is also desirable, when it does sit up, that it should be carried alternately and indifferently upon either arm of its attendant, who should always be of a sufficiently athletic form to accomplish this process without difficulty, or she will seek to remedy her own feebleness by constituting her side a *point d'appui* for the baby's knees or thighs; thus producing a degree of pressure which may exert an injurious influence upon its growth and configuration.’

Mr. Haden is still more fearful of the nurse's arms, than even Mr. Newnham is; and he goes so far as to recommend that children be carried out into the air in trays! This would have a sufficiently whimsical appearance. Thus much, however, is absolutely certain, that feeble children, in the arms of feeble nurses, are very likely to have natural tendencies to irregular growth fostered into spinal curvatures and contracted limbs and narrow chests. One great advantage which some of the Orientals have over us in the affair of nursing, is this; that they have very little notion either of carrying children or of assisting them to walk. The young are put down on the floor or on mats, and suffered, without any artificial aids, to employ their limbs at first in sprawling and kicking, and eventually in getting on their legs and walking, as nature develops their organization, and supplies them with the requisite power.

Air, again, is exceedingly important for the child, from the first few days after its birth, during the whole of its dependent existence. Mr. Haden ascribes the comparative unhealthiness and frequent deaths of town children, to too much confinement.

'Infants', he says, 'are almost always kept in the house too much. In London, they are very seldom sent into the open air during the first month, even in summer. This is an injurious custom.' 'Fresh air is the child's dearest cordial.' 'Exposure to the open air is the best anodyne for a cross infant.' 'How uncommon it is to see a mere infant awake in the street!' With these and many other remarks of a like kind, but which our limits will not allow us to extract, does Mr. H. very properly enforce upon the parent, the propriety, and even necessity of atmospheric exposure from the very earliest stage of the child's existence. It is obvious enough upon this principle, that too much care cannot be taken to purify the air of the bedroom and nursery; and while the infant, during the process, is duly preserved against a current or draught, the ventilation ought to be complete and frequent. It may be here remarked, that were it only on this account, the aspect of the nursery should, when there is opportunity of choice, be west or south-west, rather than east, inasmuch as there would then be less danger to both mothers and children, and less inconvenience to nurses, in procuring that most essential and indispensable requisite,—a thoroughly changed air.

Whether should weaning be sudden or gradual? And at what time should it take place, the infant and mother both being healthy? Nature supplies an answer to the second of the above questions; and it is sufficiently obvious, that the period at which the teeth protrude, is the period designed for relinquishing the mother's supply. 'When the weaning has been attempted before the front teeth have pierced the gums, unless the change from the breast-milk to artificial food be very carefully managed, disease is very generally induced.' Mr. Newnham recommends, that the process should be *gradually* effected.

'Having brought the little nurseling to the period of four months' old, the first alteration in the system of diet should be, the substitution of one meal of vegetable matter in the day for one period of sucking. It will now, therefore, receive five meals from the mother, if, indeed, it should still continue the habit of taking food six times in the twenty-four hours. But it will generally be found, that an infant which has been brought up upon the plan before described, not only will not *require* more than *five* meals in the day, but will not easily be induced to take more; there will not be found an interval in which a sixth can with propriety be administered; so that, under present circumstances, it will very commonly be taken to the parent only four times in the day.

'Man was destined by nature to be an omnivorous animal, and it is clear she could never have intended him to take animal food before she had furnished him with teeth to divide it; consequently, the first change should be of a vegetable nature, and should consist of that

which does not require mastication. The function of digestion is to be strengthened by exercise, and it is to be gradually prepared for the great variety of objects over which its power is to be exerted. For this purpose, gruel, arrow-root, baked flour, panada, and a variety of other farinaceous matters may be selected; but in general, none will answer better than the tops and bottoms prepared by Lemann. Which-ever of these several articles may be selected, it should be *regularly* given at *one certain hour*; the stomach will not yet bear frequent and capricious changes. This system may be pursued for two months, after which, the infant may be nursed only three times in the day, and receive its *two* meals of farinaceous food.

After the seventh month, Mr. N. recommends that one of the meals consist of good mutton or beef-broth, or the gravy of those meats with some bread. The complete weaning, he proposes should take place upon the termination of the ninth month.

It often becomes a question with conscientious and affectionate mothers, how far they should persist in their attempts at suckling in spite of ill-health, and under the apprehension that they may be injuring not only themselves, but their offspring. On this head, we may perhaps say, that Mr. Haden is the *severer* of our two present Authors. Mr. Newnham decidedly objects to consumptive persons, or rather we should say consumptive patients, becoming nurses; and he remarks, that he has seen children under these circumstances become victims of the malady even before their parents. Mr. H. is manifestly averse from admitting too much in favour of a disinclination under the cover of incapacity;—and, after all, much must be left to medical appeal, in application to individual circumstance.

Then another and very perplexing subject of maternal inquiry and solicitude, is, whether a foster parent shall be sought for this infant who is deprived of its mother's breast, or whether the little one shall be brought up, as it is termed, by hand. On this head again, we find difference of sentiment between our two writers; for Mr. Haden, while insisting upon the necessity of breast nourishment, would, in spite of all the moral and physical objections that lie against the system of wet-nursing, seem to infer, that this last, with all its evils, is, when procurable, to be preferred. He gives prominence to a quotation from Dr. Clarke, who states without qualification, that 'to give an infant 'the best chance of health, it should live exclusively on the milk 'of a *healthy woman*, and that woman should be its mother, *if* she 'be healthy and capable of nourishing it.' Mr. Newnham, on the other hand, decides in favour of feeding, rather than foster-nursing; and he states that his experience has proved to him, that children fed, *cæteris paribus*, do better than children

brought up by wet-nurses. He insists, however, upon the necessity of regularity and moderation of feeding, as well as in suckling; and he says, the number and order of the meals should be the same as when the infant is suckled. The food should at first consist of *new* milk and water in the proportion of two-thirds of the former to one of the latter; it is to be given by means of a prepared bottle; and the quantity for each meal should be from three to four, or even five or six ounces, according to the size and age of the infant. By degrees, the proportion of milk may be increased while that of water is diminished. Great care must be taken to exhibit the milk and water at one uniform temperature, and *that* as nearly as possible coincident with the warmth of the blood.

How is the child to be treated immediately upon birth, before the breasts of the mother have secreted its natural nourishment? It has, till very lately, been the custom, to give a little thin gruel or milk and water; but both Mr. Haden and Mr. Newnham insist, that this is an unnecessary and improper practice; and that the infant requires nothing before the natural food is ready for it, even though it should be more than a day before the milk is ready. The practice of giving physic immediately upon birth, is now also pretty generally abandoned.

In clothing a new-born infant, modern improvement is manifest. Simplicity of dress and comparative looseness of habili-ment have taken the place of complicated clothing and binding and swathing. Still, our reformers agree, there is room for improvement. The head, we are especially told by Mr. Haden, does not require the double cap, and the piece of flannel. Indeed, 'as the head of children is very abundantly supplied with blood, it is in reality better adapted for resisting the usual effects of cold, than almost any other part of the body. It would be much better and more reasonable to put more clothing on the hands and feet, than on the head.' We will copy the directions which Mr. Haden gives for dress, upon the principle, that the process of putting on the clothes should be simplified as much as possible; since 'preserving a child from irritation is a corner-stone in building up a good disposition, and since the operation of dressing forms one of the greatest causes of irritation to which a child is subject.'

'This may be done, by making the whole of a child's clothing in one piece. Let the basis be flannel, the inside muslin, and the outside of any convenient ornamental material; let there be a body made up to the chin, with sleeves; let the dress be open behind, but wide enough to allow of a considerable wrapping over, except at the upper part of the shoulders: and then, if the part which corresponds to the child's waist be so extended on one side as to go any required number of times round the body, and if this extended part have a second slip

of the same material sewed at a convenient distance from the end, so that it may be turned back, and passed the contrary way round, it will meet the first, and may be tied so as to fasten the dress on the child's body ornamentally as well as securely. Two additional tapes above the shoulders would only be required.*

It is scarcely necessary now to insist upon the necessity of thorough washing with warm water, and of as thorough drying. Since the latter part of the preliminary to dressing has been more duly attended to, excoriations and ulcers about the foldings of the skin, have become much less frequent, and absorbent powders much less in request. But even on this particular, writers are apt to mislead, and create uneasiness in the minds of conscientious and affectionate parents, by assuming that these excoriations *never* can take place, unless occasioned by carelessness, and want of properly drying the surface after washing. We happen to know one mother in particular, who has superintended in the most careful manner the rearing of a very large family of children, and among whom only one was affected in the way now alluded to; most palpably, not from mismanagement, but from constitutional peculiarity. We must, however, hasten on to another part of our subject.

The process of teething constitutes the most trying ordeal which a child has to pass through. Indeed, almost all disorders, especially those affecting the head, and becoming in the event water in the brain, are traceable to dentition as their exciting cause; exciting cause, we say, because the disposition to the disorder is often engendered by mismanagement of the stomach and bowels; and then, this powerful excitant falling upon an infant's frame, thus predisposed to derangement, head affection, in all its frightful malignity and dire circumstances, presents itself.

We wish our limits would permit the extraction of a very interesting and intelligible account given by Mr. Haden, of the

* With the dress of young persons after the period of infancy is over, we have at present no concern. We cannot, however, resist the occasion of stating, that within the last few days, we have happened to see some stays, made expressly for growing girls, which were so contrived, by the introduction of elastic materials into their several parts, as that a due and general pressure should take the place of an undue and partial one. The contriver and maker of these stays is Mrs. Huntley, near the corner of Brownlow Street, in Holborn; and the writer of the present article hesitates not to avow, that he was so pleased with Mrs. H.'s contrivance, that he told her, he would lose no opportunity of doing all in his power to summon public attention to its merits. Nothing injures girls more than pressure by the dress, by the stays more particularly, on parts which ought to be permitted to expand and develop themselves fully and without obstruction.

rationale of teething,—of the mode in which both sets are formed, and progressively appear, and of the principles upon which is effected the supplanting of the one by the protrusion or growth of the other. It is necessary to recollect, that the milk teeth, or first set, are generally twenty in number, while the adult set consists of from twenty-eight to thirty-two. There is some irregularity in respect of the time and order in which the teeth first appear; for the most part, however, what are called the incisores make their appearance on each side of the middle of the lower jaw; then shortly follow the corresponding ones of the upper gum. The next set commonly consist of the four remaining incisores, or cutting teeth; and these teeth generally appear before the child is a year old. Then come the four teeth which are called the first grinders, thus making twelve. A little interval now usually occurs; after which the four eye teeth come out, which are succeeded by the four remaining grinders; and thus dentition is completed usually at almost the conclusion of the second year.

As it is not our intention to carry our remarks on the present occasion beyond the period of infancy, we may be considered as deviating from that design, by the following extract from Mr. Newnham; but we embrace any opportunity we can with propriety, of urging attention to the advice it gives; aware, as we are, of the irremediable deformities which happen to the mouth, by parental neglect of applying to well-informed and dexterous dentists, when the second set of teeth are about to be completed.

‘The temporary set of teeth commonly begin to be shed about the seventh or eighth year, and to be replaced by the permanent ones, which occupy the situations of the former. This change is generally accomplished without any constitutional distress. It often happens, that, on the first teeth being pushed off, there is not sufficient room for their successors; and, in order to prevent great deformities at this period, the mouth should be frequently inspected by a professional dentist; especially where there are threatened irregularities of growth,—where there is a deficiency of space, or where the teeth press too much upon each other.’

We cannot of course be expected to go deep into the consideration of the ‘evils of teething,’ and how to avoid them. Indeed, although much and dire mischief but too frequently arises from mismanagement at this critical period of infancy, the principles of preventing these are sufficiently plain and simple. The stomach must not have too much given it to do in the way of digestion; the best and purest air must be chosen for the child, and it should be constantly exposed to it; the head should, for the most part, be cool rather than otherwise, and the bowels be kept in a regular state. When there is a tendency to constipation, the addition of a little manna to the child’s

food is very properly recommended by Mr. Newnham, or a small tea-spoon full of castor oil, or a few grains of Henry's magnesia*.

Neither constipation, however, nor the reverse state during dentition, should long be *played with*, especially if there be drowsiness, or irritation and fretfulness; for the tendency to formidable disorder of the head, especially in infants of a scrophulous constitution, (and it is idle to attempt doing away with the notion of this constitution, although our Authors, especially one of them, in the plenitude of his modern enthusiasm, seem inclined that way,) is now of the most fearful kind; and it is only professional guardians against danger who can now be trusted to combat this tendency. Parents, however, ought to be made familiar with the first shewings of deviation from health; and under this impression it is, we stretch a point, to introduce the following extract from Mr. Haden.

‘ It should be repeated, that *children never make complaints, nor shew signs of disorder, unless they are tired, or hungry, or actually ill*; and therefore, as they are, when in health, never tired, except on the approach of their hours of rest, nor so hungry as to be cross, except at similar stated times, it may be confidently anticipated, that disease is not far distant, when even the slightest symptoms of disorder appear. A very healthy little girl, some weeks ago, while cutting her teeth, became a little cross and tiresome; she would on no account leave her nurse, nor could the nurse amuse her in the usual way; and she appeared in other respects dull and disordered. Her friends decided that it was nothing, or that the child only fretted after her little sister, who had left her but a few days before. But they were told, it was useless to deceive themselves, and that her crossness was a disorder which would terminate in disease, unless it were dissipated; for that the child's tongue was white, and her irritability could not have been produced by the departure of her sister, as she had been in good spirits for the few days which immediately followed that circumstance.

But although this view of the subject seemed to be the correct one, it was not necessary to use violent means for the relief of such a complaint. The child had been partially weaned; and therefore it was only recommended that all food should be interdicted, except her nurse's milk, and that the child should be kept quiet, and in a mild temperature. In a few days more, the symptoms of ill health vanished, and the patient regained her spirits, although her sister did not return.

* The following formula given by Mr. N., is a useful one for correcting irregularities in the stomach and bowels; a tea-spoonful of which may be had recourse to occasionally with advantage.

Rhubarb.

Magnesia (calcined), of each twenty grains.

Laudanum, six drops.

Syrup of Poppy, one dram (fluid).

Peppermint, or Dill Water, two fluid ounces.

'Thus it is that even the slightest symptom should be attended to; and it may be mentioned, that one of the commonest of these apparently trivial signs of incipient disease is, for a child, to lean his head for a moment on his mother's knee, or to cease suddenly, and for an equally short time, his accustomed occupations. Indeed, this symptom is closely connected with disorder in the brain; as, probably, so momentary, and therefore slight affection of any other part except the brain, would not produce so decided an effect on the child's sensations as to produce the symptoms in question.'

The only feeling which checks our readiness to enforce the necessity of this constant watchfulness, is that of apprehension, lest we inspire an overweening and too anxious solicitude on the part of parents. But, as an antidote to this, it should be recollected, that preventive measures are of a simple and obvious kind. Low diet, purgatives, rest, and probably the warm bath, form the chief parts of the necessary treatment; and by the careful adoption of such remedies, joined to a free and effectual lancing of the gums, if necessary, disorders like these will in general terminate after the lapse of a few days.

Upon the subject of the physical education of children, Mr. Newnham's volume (certainly too wordy and therefore too bulky) is extended through several more chapters. But, as above intimated, our Author frequently forestalls moral considerations under the professedly physical department of his discussion. Indeed, these several questions of intellectual, moral, religious, and physical culture, often so blend in one with another, that their separation is neither easy nor desirable. But as we have expressed our intention to take up the subject of education in a large and comprehensive bearing, and then to resume the notice of Mr. Newnham's work, we for the present dismiss it with respectful sentiments towards its amiable Author. Mr. Haden's work, we have already said, is posthumous. Its ingenious Editor, Mr. Thomas Alcock, has added three additional chapters: 'On Weaning.' 'On the mode of bringing up infants by hand.' 'On the management of children from the period of teething, to the commencement of school education;' and lastly, 'On preparatory schools and management required to promote health.'

A very brief notice of these brief chapters must terminate the present article.

A frequent consequence of too early weaning, (that is, 'before the front teeth have pierced the gums,') is an emaciation and attendant fever. The most effectual remedy of these states, Mr. Alcock says, 'is to restore the nutriment of the breast milk for a time; and when the food is thus adapted to the digestive organs of the infant, the mildest laxatives will carry off any

‘offending matter.’ In lieu of the breast milk, when that cannot be procured, then arrow-root, or gruel, with a very small proportion of milk, has been found to agree very well, when thick food too freely administered has seemed to keep up the irritation, whatever medicines might be given to counteract it. In some instances, beef-tea, or broth freed from the oily part, may be substituted.

When remarking on the mode of bringing up children by hand, Mr. Alcock takes occasion to enforce the superiority of wet-nursing over dry-nursing, in spite of all the disadvantages that necessarily connect themselves with the former when a foster-mother is provided. Mr. Newnham, we have already said, has come to an opposite conclusion; and on that very account, Mr. Alcock more particularly insists on what he considers the truth of the case. He strengthens his own opinion by a quotation from an anonymous writer in the *Literary Gazette*, and likewise from a statement by Dr. Merriman, who, in his edition of Dr. Underwood’s treatise on diseases of children, expresses his conviction, ‘that an attempt to bring up children by hand, proves fatal in *London* to at least seven out of eight of these miserable sufferers’; and this happens, he says, ‘whether the child has never taken the breast at all, or, having suckled for three or four weeks, is then weaned.’ When the experiment is made, (and in reference to its expediency, we hold a midway opinion between Mr. Newnham and his opponents,) the suckling bottle, for the reasons before given, ought to be employed; for this ‘only admits of a gradual delivery of the nutriment, and *that* not without a similar exertion on the part of the infant to that required in taking the breast’; so that saliva becomes mixed with the food, to assist in its digestion; and the *cramming* system of some nurses is necessarily in some measure obviated. With respect to the quality of the food, we are told by our Editor, that, ‘in weakly children, food prepared from lean meat, such as beef-tea, thin broth, and the like, often agrees, when preparations from vegetables have been found to disagree. Generally, however, milk-whey (prepared by rennet), or cow’s milk largely diluted with barley-water or thin gruel, previously strained, and slightly sweetened, has been found to answer tolerably in the early months. Some children have thriven well when fed only with milk and water during the early months; whilst, in the more advanced months, an increase of the consistence of the food, by the addition of arrow-root, baked flour, or biscuit-powder, has been made without inconvenience to the infant.’ We are always glad to find respectable writers intimate, that one thing is good for one child, and another for another, according to circumstances, and

experience; for, as we have more than once had occasion to hint in the course of these pages, regulations and principles are apt to be propounded by far too much in the abstract. The reasons that have already been given for declining to follow Mr. Newnham, must be our apology for omitting further notice of Mr. Alcock's two concluding chapters. To these, with other books and essays, we may probably again have to refer, when Education, Physical, Intellectual, and Religious, shall become the topic of our inquiry and animadversion.

Art. VIII. 1. *Observations on the Members of the Church of Rome giving Security to a Protestant State.* By W. Vevers. 8vo. pp. 32. Leeds. 1829.

2. *The Securities considered.* 8vo. pp. 24. London. Duncan. 1829.

FROM among the swarm of ephemeral pamphlets which buzz around us, we have selected these two, as having peculiar, though somewhat different claims upon our attention. In the first, although our journal is not referred to by name, we find the language of an Eclectic Reviewer cited with high approbation, but for a purpose to which the 'justly celebrated' Writer would deprecate its being applied. We do not accuse Mr. Vevers of any unfairness in his citation, but simply of a want of discrimination. We can assure him, that we adhere to the persuasion, that 'Popery is, what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies,' and that we deplore the symptoms which have in some quarters manifested themselves, of 'a prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm.' And for this very reason, we hail the prospect of the intended measures, which will, we are fully persuaded, powerfully contribute to rouse all true Protestants from their criminal lethargy. If, as we have already said, it do not mend the Papists, it will greatly improve the Protestants, and that in more ways than one. The prevalence of Popery in Ireland has been occasioned by the indolent repose of the Protestant Church upon *false* securities. Shut up within the fortress of penal restrictions, the lazy garrison have been indifferent to the progress of the enemy, who has now made almost all the open country his own. The Protestant Church of Ireland stands deserted by the population; like some antique bridge over a channel forsaken by its waters. And we know, that when rivers change their course, it is from some obstruction, which generally owes its origin, or at least its force, to inattention and neglect.

But this is not all. Not only has Popery increased in Ireland, through Protestant supineness, but in England also, there has been discovered a much greater anxiety about Protestant securities, than about Protestant principles; and the political question has been suffered, on both sides, to eclipse the religious one. Let Spain or Portugal be spoken of, and the true character of Popery there is immediately recognised. But, in reference to Ireland, Popery, instead of being regarded as the offspring of error, ignorance, and imposture, which is to be destroyed by truth, knowledge, and liberty, is stared upon with pusillanimous alarm as a sort of Dragon of Wantley, which threatens to 'swallow the mayor asleep in his chair, and pick its teeth with the mace.' Or else, those who believe that it may be rendered politically inoffensive, fancy that it has altered its essential character, because it has changed its attitude; and its moral odiousness is estimated by its political harmlessness. In all other cases, the spread of Popery is deplored, chiefly on account of its baleful influence on the moral and eternal interests of its votaries and victims; but in reference to the Irish Catholics, the case has been reversed, and the spread of Popery has been viewed with concern and dismay, only on account of its possible bearing on the temporal interests of those who have escaped from its spiritual thralldom. The consequence of this false view of the subject has been, to render the clergy criminally supine, and the bulk of the people exceedingly careless, as to the only legitimate and effectual methods of combating and counteracting the growing mischief. Where Popery is endemic, it shews the existence of a neglected soil and a tainted atmosphere, which are necessary to the generation of the plague; and all the quarantine regulations that can be had recourse to will be inadequate and unsafe. The only remedy is, draining and cultivation.

The Author of the second pamphlet candidly avows himself to be of the number of those

'who, during the last thirty years, have, in their several spheres, unceasingly laboured, by tongue and pen, but in vain, to rouse the Protestant mind to the broad wakefulness and anxious discernment which it has at last suddenly displayed,—who themselves existed thirty years ago in that same wakeful and feverish anxiety,—and who from that period have jealously observed and watched a Roman Catholic generation growing up from the cradle into manhood, without any experience or knowledge of effectual Protestant resistance. Those persons, by the constitution of the human nature, have become gradually habituated and inured to the diminishing prospect of hope which they have seen continually before them, and are therefore not altogether unprepared for the result in which they were sensible that constant enterprise on the one part, and constant indifference on the other, might, and probably must, at length issue.' pp. 1, 2.

Such an individual must be supposed to bring an impartial and unbiassed judgement to the consideration of the intended measures; and the result of such consideration, is the conviction, that they will tend to good, and not to evil; that they include or admit of all the requisite securities; and that, instead of being justly attributable to intimidation,—‘an unconsciousness of strength and an unmanly timidity, are the cause of the present hysterical alarm.’ ‘We have the ascendancy,’ he remarks, ‘let us keep it: it is both a sacred and a secular trust. Let us maintain and preserve it with unsleeping vigilance, unyielding determination, and unimpeachable fidelity.’ The question relates to the best means of maintaining that ascendancy, which has not been gained, and which cannot be secured, by penal enactments.

This Writer contends, that the proposed bill for discontinuing the civil disabilities affecting the Roman Catholic subjects of the realm, ‘is plainly and incontrovertibly, in principle, virtue, and effect, a statute declaratory and confirmative of all the several previous enactments, which render our ecclesiastical establishment fundamentally Protestant; *re-asserting and re-enacting the ascendancy of the Protestant Church.*’

‘As the ascendant party originates the measure, it is manifest that it concedes so far, and so far only, as shall not impair its own ascendancy.’

“‘If a time should ever arrive,” said Sir William Blackstone, about the year 1760, “and perhaps it is not very distant, when all fears of a Pretender shall have vanished, and the power and influence of the Pope shall have become feeble, ridiculous, and despicable, not only in England, but in every kingdom of Europe, it would probably not then be amiss to review and soften these rigorous edicts; at least, till the civil principles of the Roman Catholics called again upon the Legislature to resume them.”

‘Within twenty years from the date of that promulgated opinion of the learned judge, those edicts were reviewed and softened by Parliament, first by the statute of the 18th Geo. III. cap. 60; and thirteen years after, by that of the 31st Geo. III. cap. 32.

‘About forty years from that last period, namely, in the present year, the tenth of the King, His Majesty, from the throne, has recommended to the Parliament a further review of the same edict, and the present bill is the consequence of that royal recommendation.

‘It will, perhaps, be inquired,—Has the time for *reviewal*, described by Sir W. Blackstone, yet arrived? Is his condition fulfilled, namely, that all fears of a Pretender shall have vanished, and that the power of the Pope shall have become feeble, ridiculous, and despicable? To this question I reply,—that successive Parliaments have manifestly deemed the time of *reviewal* to have arrived; and that all our ancient fears of a Pretender have vanished. It is difficult to ascertain the precise idea which the learned judge annexed to his last two qualifications, ridiculous and despicable; but, that the power of the Pope is feeble,

very feeble, nay, null as a political power in Europe, is manifest to all who trace the political history of the Roman See throughout the ages of its duration down to the present time. There is no great Roman Catholic state in whose diplomatic councils the Court of Rome feels that it holds any influence, or that would suffer its interference to be exercised for influencing the relations of that state with other states; no Roman Catholic sovereign that would wage war, or interrupt the relations of peace, for the sake of promoting any view of ambition or intrigue which it might entertain. In fact, what is vulgarly and *primâ facie* ascribed in the present age to the Pope, ought properly to be ascribed to Roman Catholic factions, acting without reference to Rome. Of this we have had repeated evidence in the Roman Catholic faction in Ireland: when former statesmen were planning a stipendiary system for the Romish clergy, that faction declared, that if the Pope consented to it, *they would not*.

‘The power of the Papacy cannot arrive much nearer the ridiculous and despicable, than when such a declaration is made and reiterated by its nominal spiritual subjects. There is more probability of the name of the Pope being a tool in the hands of the Irish Romish faction, than of that faction being an instrument in the hand of the Pope. It is their own wills, not that of the Pope, which they strive to establish. It is the same in Spain and Portugal, as we have recently seen, by the readiness of the churches of those kingdoms to break off intercourse with the Pope, if he does not conform to their views. The Inquisitorial or Dominican faction is the great disturber in Spain, as the Irish Romish faction has been in Ireland. We know how long the ocean remains turbulent after the gale has lost its force, and so the fact stands within the pale of the Romish communion.’

When we assert that Popery, as a system, still is, what it always was, can it be mistaken for the absurd position, that its power and relative position have undergone no change? Where are these the same? Not in France; not in Italy itself; not in Germany; not in Spain or Portugal. Wherever it has maintained entire its political ascendancy, this has been attended with a rapid decay of the body politic; and it has declined, therefore, as the result of the exhaustion and weakness it has induced. Austria, the remnant and representative of that many-headed empire which Napoleon dissolved, and which is political feebleness itself, when compared to that once mighty federal body of which it was the head,—is, we believe, the only state in which Popery cannot be said either to have declined in reference to the population, or to have declined with the depopulation of the country. Ireland is the exception; for there it has not had the ascendancy.

But how does the Bill provide for the security and permanency of the Protestant ascendancy thus re-asserted and re-enacted? To this, the Writer before us offers the following very satisfactory reply.

‘In the first place, then, the bill creates a *legislative distinction* be-

tween the Roman Catholic *laity* and *clergy*; retruding the latter from the consideration of Parliament, whilst it invites the former to a *civil union*. And whereas, in all former schemes projected by those who have advocated the discontinuance of civil disabilities, it was deemed necessary and inevitable, with a view to effect that object, to create some new and unknown relations between that clergy and the Protestant crown of England, by *veto* and *stipend*,—the framers of the present bill, with greater sagacity and a longer-sighted policy, have rejected all contemplation of such relation and approximation of the Romish Church to the civil state, and have thereby secured the crown and country against the evils which these must inevitably have entailed upon them.

‘ In the next place, the bill virtually re-enacts the *act of settlement*, by enacting, that any and every future Regent of the United Kingdom, and the King’s Lieutenant in Ireland, shall be perpetually *Protestant*. It was, indeed, manifest to reason, that the vice-regal representative of a Protestant King ought, in consistency of principle, to be himself a Protestant; yet, no such provision stood on the statute-book. In the present bill, that great principle is declared by the Legislature; and thus the Parliament of 1829 returns a formal and concordant response to the Parliament in 1688.

‘ In the third place the bill enacts, that the Great Seal of the kingdom, the custody of which renders the holder “an officer of the greatest power of any now subsisting in the kingdom, and superior in point of precedency to every temporal lord” *, shall for ever be committed to the custody of Protestants only.

‘ Fourthly, it provides that no Roman Catholic, whatever be the office to which he may be entitled to attain under the bill, shall advise the crown on any matters affecting the interests of the established Protestant church, on pain of being for ever disabled from serving the crown.

‘ Fifthly, to mark more determinately and notoriously, the legislative principles of distinction between the Romish laity and clergy, and of absolute separation between the Romish church and the Protestant *civil state*, all such Roman Catholic laics as shall, by virtue of the new act, be appointed to civil offices of magisterial authority, are prohibited, under penalties, from displaying the ensigns of those offices in places of Romish worship, or in any other places of worship than those of the Established Church.

‘ Sixthly, to evidence, by an eloquent legislative signal, the wide distance to which the Legislature removes the Romish Church from the *ecclesiastical state* of the realm, the bill provides, that the stiles exclusively pertaining, by legislative endowment, to the Prelates of the Establishment, but which have hitherto been unwarrantably and usurpingly assumed by Prelates of the Romish communion, shall be relinquished, and that it shall henceforth be penal to resume them.

‘ It has been superficially thought, that this last measure is of secondary importance,—that it is more calculated to irritate than to con-

* Blackstone, vol. iii. p. 47.

ciliate; but let it be well remembered, that *mutual concession* is the *sine quâ non* of the measure; that, in exchange for those false and spurious titles assumed by the Romish Prelacy, we impart to the laity the true and substantial privileges hitherto confined to Protestants; that, in the same proportion as we relax in civil matters, we must restrict in ecclesiastical; and that, as the unwarranted assumption of those titles betrays and proclaims a determined system of *rivalry* with the Established Church, so, a new measure, founded on the principles of re-asserting and upholding the *ascendancy* of that Church, must, by the necessity of consistency, prohibit and altogether put down every public demonstration and token of such *rivalry* within the realm.

‘ Lastly, the bill comes suddenly across the hitherto unwatched progress of the Romish Church in establishing monastic communities within the Protestant kingdom, raising a legislative barrier of absolute obstruction to their continued duration and perpetuation.

‘ What, then, are our securities?

‘ I reply, that they are twofold.—First, those renewed conspicuous land-marks,—those several strong and speaking notices and warnings of the *mind*,—which will henceforth govern and actuate the entire Protestant population of the empire; notices and determinations of that mind, not only to cast down and subdue any spirit breaking the faith implied in the present compact, but, moreover to *resume* the privileges now granted, which such treachery would render forfeit. We know how much and how important matter *small signs* can denote and represent; and the Church of Rome will be sufficiently intelligent and subtle to read and interpret the *short-hand writing* that Parliament is about to inscribe on its rolls.

‘ Our security consists, secondly and substantially, in the exercise of the irresistible, the politically *omnipotent* power, which those fore-warning characters proclaim. For, be it well remembered, the principles which have divided parliaments and cabinets for the last thirty years, have not been those of attachment to and hostility against the Protestant ascendancy,—nor of inclination to, or aversion from, the Romish religion,—but those only of granting or refusing to Roman Catholics an equality of civil privileges. When Parliament shall have determined this question in their favour, they who have divided on this point will not be divided on the point of Protestant ascendancy; and the Roman Catholic laity, on entering upon their new immunities, will be sensible, that those who aided them to acquire their new privileges, having effected that part of their undertaking and redeemed their pledges, will thenceforth feel themselves bound by honour, conscience, and every binding principle of duty, equally to maintain the other enactments of the bill, and to throw their weight into the scale which is to maintain the constituted ascendancy inviolate.

‘ But it is said,—If we admit *one* Roman Catholic into Parliament, we *ipso facto* sap the foundation of our glorious constitution. How so? Because the Romish religion is of that subtle nature, that if one individual professing that religion crosses the threshold of Parliament, his Church will enter at his heels,—will secretly diffuse its power,—will overthrow the Establishment,—and *wrest the ascendancy from us.*

Indeed! and by whom is this alleged? By the Protestants of England themselves! I ask: Is it possible to pronounce a more bitter and sarcastic *self-satire*—a more damnatory self-impeachment of imbecility and impotency, than is uttered by those who propound this allegation? Is it not voluntarily to invest one's own person with the proper badge and insignia of a professional fool, and to crown one's own head with a fool's cap? to cry out, not in Irish, but in grammatical English—"I will be drowned, and nobody shall help me."

No doubt, if the Protestant spirit, now at last roused from its thirty years' slumber, shall determine to nap again, and return into the unconscious lethargy out of which a strong smell of fire has forced it to start up into wakefulness; if it should go to sleep again—again leaving its candle burning too near the curtains,—all the consequences which scare it at its sudden waking must ensue. For, as its thirty years of somnolency have been the true cause of its actual predicament, by suffering the dreaded power to ripen, unrepressed, to its present vigour, so thirty years more of similar indulgence must enable that power to bind it in its sleep, hand and foot: but, would it then be the more or the less entitled to the costume and crown that I have just described?

What, then; are we to remain for ever awake?—may we never repose again?—must we henceforth exist always on the full stretch and on the alert? What an existence! In answer to such interrogatories I would make a few observations.

The zeal of Protestants, awakened since the 5th of February, 1829, loudly professes their anxiety for the "*pure religion*" and "*glorious constitution*" which they enjoy as Protestants;—*religion* and *constitution*. Our Protestant interest is, therefore, twofold—*religious* and *secular*.—Now, I am urged to ask, *which* of the *two* most powerfully spurs their zeal at the present conjuncture? They will, of course, and in all decency, say the *first*, their *religion*. I have, therefore, no difficulty in answering those interrogatories; because I believe that not one of them will venture to deny, that that object which they thus profess to be principal in their affection, demands, and ever has demanded from them, that continual wakefulness, watchfulness, exertion, and alacrity, which they have shewn to be so irksome to them, and by the remission of which they have so fearfully endangered that "*pure religion*",—abandoning it to the hazard to which it has been undeniably exposed for thirty years. Indeed, to keep them henceforth and for ever in that salutary state of *sleeplessness and vigilance*, seems to be a high purpose of the Master of that religion, in permitting the trial of fidelity which his drowsy Church is now destined to undergo. Many persons appear to have expected, on the present occasion, that *securities* were to be something on the principle of *watch and ward*; that the bill was to be a sort of second *statute of Winchester*, providing day and night guards for the security of Church and State; whilst we, the good Protestants of England, lay down again to our repose. But, no! that is not the case; we must be *our own watchmen*,—we ourselves must *keep watch and ward*. New, provident, and sufficient *warnings* are now put forward and posted; but we must, nevertheless, be *prepared, ready, and united*, should those warnings be slighted or assailed. On the perpe-

tuity of our present wakefulness, or our relapse into our former slumber, depend absolutely the perpetuation or extinction of our "*pure religion*"; or, more properly, of the Establishment provided for its perpetuation amongst us.

'But, in entering, as the ascendant party, into our new compact of mutual concession, let us not debase our precedency by evincing or admitting within ourselves a spirit hostile to the individuals whom we invite to union. If we lay claim to the name of *Protestant*, we claim to be *Christians after the primitive model*: in that quality, and with its genuine spirit, let us enter the compact, otherwise we shall disgrace the character of which we make our boast. Whatever be the measure of our feelings towards the system of the Romish religion, we cannot, without the most narrow and despicable prejudice, direct any of those feelings towards the persons of the lay individuals to whom we tender an equal participation of civil immunities. They cannot harm us, unless we ourselves are accessories to our own harm. And if the equitable principle of our common law deems no man guilty till guilt is proved, how unworthy will it be not to hold those individuals to be honourable, upright, and faithful, until the contrary is shewn: many such we shall find among them as among ourselves. Let us not be so unjust as to forget who those were who returned that patriotic reply to the See of Rome when in the meridian of its power, and which we so often recite, "*Nolumus leges Angliæ mutare*:" they were Englishmen in spiritual communion with that See. But, above all things, let us beware not to dishonour the sacred name of *Protestant*, from which we would derive to ourselves such pre-eminent honour; but let us faithfully exemplify its excellence in our national conduct and demeanour.' pp. 12—22.

Mr. Vever's object is to shew, first, that it is *impossible* for the members of the Romish Church to give any securities to a *Protestant* state; and secondly, that it is equally impossible for them to give any securities to a Roman Catholic state, or to any government whatever under the sun; therefore they ought not to be tolerated, and yet, they may not be persecuted. That is to say, their religion is to have all possible room and opportunity to extend itself 'in boundless freedom'; but the men who profess it are to be treated as culprits, out of the pale of civil society. And this is the Wesleyan theory of religious liberty! Mr. Vever has 'the honour to belong to that sect, which glories ' (and no man, he says, 'shall deprive' them 'of their subject 'of glorying'), not in the Divine Master of Christians, but 'in 'its illustrious founder, the venerated Wesley'; whose sentiments on popery, recorded in a newspaper fifty years ago, still bind the consciences of his devoted followers.

"With persecution", he says, "I have nothing to do. I persecute no man for his religious principles. Let there be as 'boundless a freedom in religion' as any man can conceive. But this does not touch the point: I will set religion, true or false, utterly out of the question.—Therefore away with all your common place declamation

about intolerance and persecution for religion! Suppose every word of Pope *Pius's* Creed to be true: suppose the council of *Trent* to have been infallible: yet I insist upon it, that no Government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion. I prove this by a plain argument (let him answer it that can)—that no Roman Catholic does or *can* give security for his allegiance or peaceable behaviour, I prove thus. It is a Roman Catholic maxim, established not by private men, but by a public council, that 'No faith is to be kept with heretics'; this has been openly avowed by the Council of *Constance*, but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, it is plain, that the members of that Church can give no reasonable security to any Government, of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any Government, Protestant, Mahometan, or Pagan. You may say 'nay, but they will take an *oath* of allegiance'. True, five hundred oaths, but the maxim, 'No faith is to be kept with heretics', sweeps them all away as a spider's web. So that still no Governors that are not Roman Catholics, can have any security for their allegiance. Again, those who acknowledge the *spiritual* power of the Pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance." Such was the reasoning and the opinion of the FOUNDER OF METHODISM. pp. 27, 28.

This passage will serve to account for the violent anti-catholic zeal which has manifested itself throughout that apocryphal body of Dissenters who go by the name of Wesleyan Methodists. And it will serve also to shew, how much less a religious hatred of the errors of Popery enters into that intolerant zeal, than a cowardly dread of the political evils which its ascendancy would entail. Fear is always cruel, and a moral cowardice like this is deaf to reasoning. But it is a singular fact, that the only converts to Popery that we have heard of, from among Protestant Dissenters, have been Wesleyan Methodists. And if Popery is likely to gain ground among us, we believe, that it is among the lower classes of that body, whose obscure and unscriptural notions of justification, together with their subjection to their spiritual leaders, would render the transition far less violent than might be supposed.

But be it so, that the Roman Catholics can give no securities: the only question is, whether we cannot and do not possess sufficient securities, independently of their power to give them. We admit, that oaths are very slender and doubtful securities; and whether the Church of Rome claims the power of absolving from oaths, or not, is of little practical consequence. What church was it that absolved the Duke of Marlborough from his oath of allegiance to James II.? The security which an oath affords, must depend altogether upon the character of the individual

whose sincerity it attests: it cannot make him sincere. The present sincere intention is what is sought to be ascertained: against future contingencies some better security than an oath must be provided. If, however, members of the Church of Rome are capable of military allegiance, it is wretched absurdity, to represent them as not trustworthy in a civil capacity. We should be glad to think that perjury and breach of faith were crimes unknown among orthodox Protestants.

But here is the point. We have seven millions of British subjects who are represented as incapable of faith or fealty; they are not to be trusted! What are our securities against them now? Merely such as we have against a foreign enemy—the costly and dangerous securities of the sword! And can a kingdom thus divided against itself stand?

Art. IX. *Lays of Leisure Hours*. By Maria Jane Jewsbury. Author of "Letters to the Young", &c. fcap 8vo, pp. 190. Price 5s. London. 1829.

THIS Volume of Poems is dedicated to Mrs. Hemans; and if it were not, it were easy to detect the strong influence which admiration of her genius has had upon the tone and style of the Author's poetry. There is not much of palpable imitation, but there is that strong likeness which is often found amid much dissimilarity of feature. We must candidly confess that we prefer Miss Jewsbury's Letters to her Lays. Yet, with many pieces in the volume, we have been so much pleased as to regret that we cannot speak of its contents as uniformly marked by the highest qualities or the purest taste. Perhaps the Author's prose compositions had led us to form unreasonable expectations: but, had the poems been all of the same character as the following, they would not have been disappointed.

' TO A DYING FRIEND.'

' Go to thy glorious home, I would not stay thee,
Go to the land where only pleasures flow,
Might sorrowing love, and human prayers detain thee,
Friend of my spirit—I would bid thee go.

' Go to thy glorious home, I would not stay thee;
Fade on, fade on, as sweet day yields to night;
And if the darkness for awhile array thee,
'Tis but to clothe thee in a day more bright,

- Yet blame not that my heart is wildly heaving,
Triumph and joy are in my tears for thee,
And if there mingle with them tears of grieving,
How should the living from life's pangs be free?
- Light love may fade, and youthful zeal may perish,
As rainbows vanish, and as leaves decay ;
But mine, born in the soul, my soul will cherish,
Flee as thou wilt beyond my reach away.
- And thou art going—not as spring flowers wither
Soon to return—when may I look for thee?
Going so far—sight may not track thee thither,
Nor strong wings follow where thy flight will be.
- To the bright stars in lofty myriads burning,
To the calm clouds piled in the summer air,
Oft shall I look with love's fond helpless yearning,
But none will tell me if thy home be there.
- The haunts that knew thee, glade, and hearth and bower,
They will be silent when I bid them speak ;
And living friends questioned till life's last hour,
They will but tell me—"Gone is she you seek!"
- Yet go, yet go, ev'n though I know not whither,
Save that where God is, will thy dwelling be,
Oft shall I *feel* thy spirit say—"Come hither;"
Oft will mine answer—"Soon I come to thee!"

We must take for our next specimen the pleasing stanzas entitled: 'Now mine Eye seeth Thee.'

- Whom see I? Not the God I sought,
With vague imaginings of mind ;
A Deity of formless thought,
A God no human heart can find.
- Whom see I? Not the God of fire
Mosaic priest and prophet saw,
A Being of avenging ire,
The Father of a flaming law.
- I see him not on wild and waste,
Where pilgrim patriarchs bent the knee,
Nor yet in Zion's temple, graced
As temple never more may be.
- They heard from Sinai's steep his voice,
But I on Calvary view his face ;
I see him, and with right rejoice,
I see him full of truth and grace.

‘ He speaks—it is a brother’s tone,
 He bleeds—the stream is blood divine ;
 He dies—but in that dying groan
 Is life for myriad souls—for mine.’

We have room for one more extract ; and we waive all further criticism.

‘ THE PRESENCE OF EVIL.

‘ Sin—thou hast filled our earth with woe,
 Alike in city, bower, and wild,
 Man but a captive walks below,
 And sorrow reigns where Eden smiled ;
 If happiness awhile revives,
 How soon thy evil influence blights it !
 And when the heart with anguish strives,
 Thou add’st a sting to all that smites it.

‘ From morn till eve, from youth to age,
 Unnumbered things we seek and prove,
 We wander many a varied stage,
 But never from thy power remove.
 There’s not a passion, pang, or care,
 A pleasure, fancy, or emotion,
 But thou, with storms, or spells, art there,
 Dark spirit of the heart’s wild ocean.

‘ Sin—thou hast made our earth a grave,
 Thy record in its dust we see,
 And blasting fire, and ’whelming wave,
 Are only images of thee ;
 Of thee, and of that darker death,
 That hath through thee the soul o’ertaken—
 Great God, or stay thy creature’s breath,
 Or let this tyrant power be shaken !’

NOTICES.

Art. X. *Panorama of the Rhine and the adjacent Country, from Cologne to Mayence.* Drawn from Nature, by F. W. Delkeskamp. Engraved by John Clark. Price 10s. 6d. London.

THIS is a toy, but a very agreeable, and by no means a useless one. It contains a tolerably drawn, and distinctly engraved, bird's-eye view of the course of the Rhine, within the assigned limits. The forms and general arrangement of the different towns, villages, chateaux, and fortresses, are clearly indicated; the aspect of the country, the various features of the navigation, the trending of the banks, the character of the rocks and mountains, with their connection and relative position,—all these particulars are very ingeniously brought under the eye within the compass of a flat portfolio-like volume, which, if it be somewhat too large for a modern pocket, will occupy a scarcely perceptible division of a travelling-bag or a portmanteau. Attached to the 'panorama' are small but useful maps of the principal routes from London to Cologne, by Rotterdam, Ostend, and Calais; and from Cologne to the sources of the Rhine. Altogether, the traveller will find it a pleasant companion and an interesting remembrancer.

Art. XI. *An Analysis of the Second Decade of Livy*, chronologically arranged in Two Charts. By Frederick Russell, A.M. Price 5s. 6d. Oxford.

THESE Charts are on an admirable plan, although it might be advantageous could their size have been in some degree reduced. Under the following heads, collaterally adjusted to a Chronological Scale, and to the regular succession of Consuls and Prætors,—Rome, Africa, Spain, Gaul, Liguria, Italy, Sicily, Sardinia, Greece,—we have the Livian History from the year of Rome 534 to 552; including the important period, from the Siege of Saguntum, to the Battle of Zama, and the Peace with Carthage. The form is convenient, the *coup d'œil* distinct and unembarrassed, and the details ably compressed. We specifically recommend this excellent Analysis; but we would suggest, that the way in which the sheets are done up, although it may be attractive, and well enough adapted to slight and occasional reference, is not judicious, so far as durability is concerned. Frequent and familiar use will soon wear folded paper to shreds, and it would be far better to strengthen it with canvas, on rollers for the library, or in a case for the pocket.

Art. XII. *A Chart of Chronology.* Exhibiting the History of the World from the Year 1000, B.C., to the Destruction of the Western Empire of Rome, A.D., 476. Price 3s. London, 1828.

THIS Chart is evidently intended as a companion to some elementary work which we have not seen; and, although the numerical references do not really interfere with its separate usefulness, they are somewhat annoying to the eye. Independently, however, of this hypercritical censure, the collateral tables before us deserve our recommendation as a cheap, available, and unpretending auxiliary in the business of education, and in the average courses of reading. The arrangement is clear, and the execution respectable.

Art. XIII. *The Library of Religious Knowledge.* Natural Theology, Parts I. and II. 12mo. pp. 48, 40. Price 6d. each. London, 1829.

THE series of publications, of which the work before us is the commencement, has evidently been suggested by the "Library of Useful Knowledge", and seems intended to add a shelf to that Library, for which its projectors had left room by overlooking, or excluding from their definition, that *one* species of useful knowledge which is here supplied. Of the design and general plan, as announced in the prospectus, as well as of the execution thus far, we are happy to be able to express our entire and warm approbation. The subject of these two Numbers is Natural Theology, in which Paley's work has of course been made liberal use of. Care, however, has been taken to avoid some of his scientific errors, and the Compiler has availed himself of discoveries made since his time. Every thing, moreover, is omitted, that supposes much previous knowledge on the part of the reader; while the illustration which may be derived from cuts, is not sparingly introduced. The work is altogether admirably got up; and we earnestly hope that its extended sale will repay the pains that have been bestowed upon the publication.

ART. XIV. LITERARY INTELLIGENCE.

In the Press, *A Christian Antidote to Unreasonable Fears at the present Crisis*; in reply to the *Second Speech of the Rev. W. Thorp against Catholic Emancipation*. By John Leifchild.

In the Press, the *Bibliographical and Literary History of the Bible*: investigated in the Order of Chronology, and chiefly according to its own Evidence and Testimony. By John Whittridge, Author of the "*Scripture Diary*", "*Catechism of Scripture Biography*", &c. &c.

A little Annual, of a new and distinct class, will appear on the first of June; the Contents of which will be selected, principally, from the best English Writers, ancient and modern, and arranged under suitable heads. The design, which has been recommended by high authority, is to supply an appropriate Reward Book for the Young, either as a prize at School, or as a domestic present. To be edited by the Rev. J. D. Parry, M.A. of St. Peter's College, Cambridge.

In the Press, and shortly will be published, *Ein Deutsches Lesebuch*; or, *Lessons in German Literature*; being a choice Collection of amusing and instructive Pieces, in Prose and Verse, selected from the Writings of the most celebrated German Authors, with Interlinear and other Translations. By J. Rowbotham, F. Ast. S. L.

The First Part of Mr. Jones's *Lectures on the Apocalypse*, now in course of Delivery at Aldermanbury, will appear on the first of May. It will comprise the Lectures on the first Three Chapters of that Book, and be succeeded by an additional Part every other Month, extending to four or five Parts in the whole, and forming an Octavo Volume of 5 or 600 pages.

Mr. David Wire is collecting materials for a *History of Whitfield and his Cotemporaries*; and respectfully solicits the Possessors of Documents or Letters relative to the same, to communicate them to him, at 30, St. Swithin's Lane, City. All materials so entrusted to him, shall be carefully preserved and faithfully returned.

Preparing for Publication, *Holbein's Bible Cuts*; being Fac-Similies of the celebrated *Icones Historiarum Veteris Testamenti* of Hans Holbein, beautifully engraved on Wood, with Descriptions in four of the modern Languages.

In the Press, a New Edition, with considerable Additions, of the *Poetical Works of S. T. Coleridge, Esq.*; in three Volumes, crown 8vo.

A New Publication by Mr. Mill is in the Press, entitled, an Analysis of the Phenomena of the Human Mind. It will contain a view purely expository, of the Phenomena generally classed under the heads of the Intellectual and Active Powers of the Mind, which the Author has here endeavoured to resolve into their simple elements. This Work will be succeeded by three Practical Treatises; viz. the Book of Logic, the Book of Ethics, and the Book of Education.

In the Press, a Letter to the Right Hon. Lord Holland, occasioned by the Petition presented by his Lordship from the General Body of Dissenters, Ministers of London, for the Relief of the Roman Catholics; with Strictures on a Petition of an opposite nature from some Dissenting Ministers, and other Remarks occasioned by recent circumstances. By a Member of the General Body.

ART. XV. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

Ralph Gemmell, a Tale for Youth. By the Rev. R. Pollok, Author of "The Course of Time". With an elegant Engraving and Life of the Author. Third Edition. 18mo. 2s. 6d.

The Persecuted Family, a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the reign of Charles II. By the Rev. Robert Pollok, Author of "The Course of Time". With an elegant and appropriate Engraving, and Life of the Author. Third Edition. 18mo. 2s. 6d.

POLITICAL.

The Brunswicker's Text Book; or the Protestant Armed at all Points against the Arguments for granting the Catholic Claims. 8vo. 7s.

THEOLOGY.

An Essay on Man; or the Mortal Body and the Immortal Soul Exemplified: wherein are developed the incontrovertible principles of Christianity. By George Wirgman. 8vo. 7s. 6d.

Letters to a Friend; intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. Thomas Charlton Henry, D.D. of Charleston, South Carolina. Revised and

Corrected; with Memoirs of the Author, and other Prefatory matter. By John Pye Smith, D.D. and the Rev. Thomas Lewis. 12mo. 5s. 6d.

Scripture History. By Esther Hewlett (now Copley). 2 Vols. 18mo. Uniform with Scripture Natural History. With upwards of 130 Engravings.

The Christian Mariner's Journal; or a Series of Observations and Reflections on a Ship;—The Sea;—Sailors;—The Works of God;—The Heathen;—War;—Time;—Death, &c. &c. Intended for the special benefit of Seamen, and the general good of every Person. Written at Sea, by an Officer in the Royal Navy. 12mo. 6s.

Miscellaneous Sermons, Preached in the Parish Church of Cheltenham. By the Rev. F. Close, A.M. Perpetual Curate of Cheltenham. 8vo. 12s.

TRAVELS.

Letters on the Climate, Inhabitants, Productions, &c. of the Neilgherries, or Blue Mountains of Coimbatore, South India. By James Hough, of Madras. 8vo. 6s.

Leigh's New Pocket-Road Book of Scotland; to which are added Pleasure Tours. Illustrated with a coloured Map of Scotland and a Guide to the Curiosities of Edinburgh. 18mo. 8s. bound.